WISDOM

THE MAGAZINE OF KNOWLEDGE FOR ALL AMERICA

special edition | POPE PIUS XII—*beloved spiritual leader*

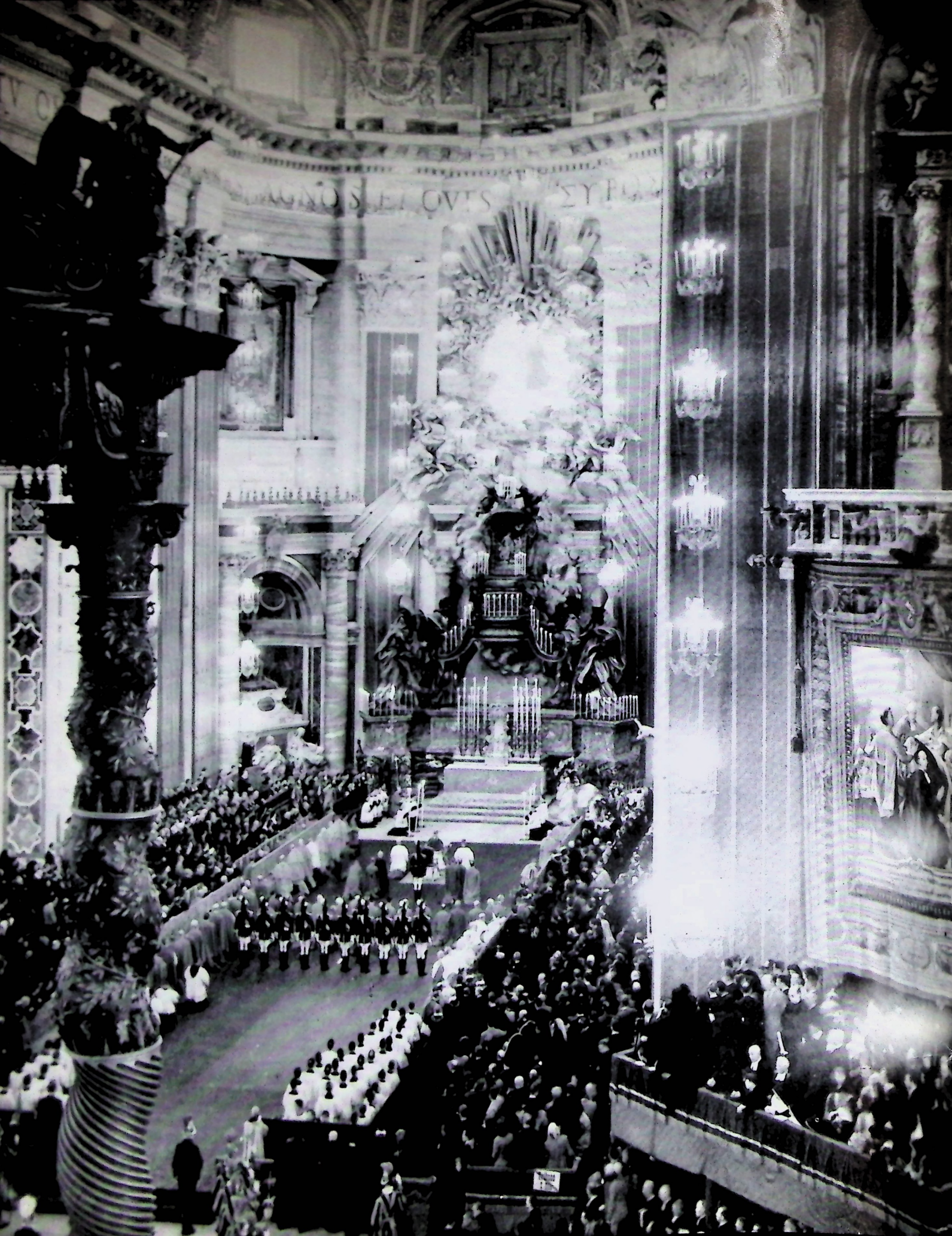
and other timeless articles magnificently illustrated

POPE PIUS XII

Portrait by Karsh of Ottawa

TWENTY-FIRST ISSUE

TWO DOLLARS



WISDOM

THE MAGAZINE OF KNOWLEDGE FOR ALL AMERICA

LEON GUTTERMAN EDITOR AND PUBLISHER

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Pope Pius XII received close to 1,000,000 persons in private, special, and public audiences throughout 1957. During these audiences His Holiness delivered 38 speeches in French, 24 in Italian, 15 in English, 11 in Spanish, six in German, two in Portuguese and two in Latin.

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ACKNOWLEDGING THE MEN AND WOMEN OF WISDOM

OF ALL THE GREAT FIGURES OF OUR TIME, none is more universally respected by men of all faiths than Pope Pius XII.

The result of exhaustive research by the editors of WISDOM, "Pope Pius XII – *beloved spiritual leader*," represents the combined efforts of many well-known writers. Prominent among them are: ALDEN HATCH and SEAMUS WALSHE from whose *Crown of Glory*, © and published in 1957 by Hawthorne Books, Inc., a major selection was made. Mr. Hatch is an American Protestant famous for his biographies of the Eisenhowers, Clare Booth Luce and other public figures, while Professor Walshe is an Irish Roman Catholic who has taught for many years at the Notre Dame International School in Rome and has close connections in Vatican circles. Their work bears the *imprimatur* of the Roman Catholic Church, testifying to its accuracy in presenting Catholic doctrines in regard to faith and morals.

Excerpts from NAZARENO PADELLARO'S *Portrait of Pius XII*, © 1956 published by E. P. Dutton & Co., Inc., and portions of *The Story of the Pope* by ROBERT L. REYNOLDS, published and © 1957 by Dell Publishing Co., Inc., also appear within these pages, both works also bearing the *imprimatur*. Mr. Padellaro is President of the General Committee for Popular Education in Rome, while Mr. Reynolds, who received his A.B. at the University of Notre Dame, is a well-known editor of Catholic publications.

"From the Wisdom of Pope Pius XII" represents the essence of Pius XII's message to our time, containing as it does, some of the most important pronouncements made by His Holiness, and selected by WISDOM from the following works of internationally known authors, each book bearing the *imprimatur: The Pope Speaks* – compiled and edited with the assistance of the Vatican Archives by MICHAEL CHINIGO, © and published 1957 by Pantheon Book Inc. *The Catholic Bedside Book* – edited by B. C. L. KEELAN, British Parliamentary journalist, and published by the David McKay Company, Inc., New York. *The Popes On Youth* – compiled and edited by REV. RAYMOND B. FULLAM, S.J., © 1956 by The America Press; published and © 1957 *2nd printing* by the David McKay Company, Inc., New York. Among many other activities in the field of education, Father Fullam is a leading consultant on published papal statements from Leo XIII to Pius XII.

Included in "Ageless Wisdom Of Great Catholic Minds" are quotations from *The Book Of Catholic Quotations* edited by JOHN CHAPIN, bearing the *imprimatur*, published and © 1956 by Farrar, Straus & Cudahy, Inc.

CHARLES L. ANSPACH is an educator and author of wide experience. Dr. Anspach received the A.B. degree from Ashland College and the A.M. and Ph.D. degrees from the University of Michigan. His experience has been primarily in the field of professional education, and he has served in many teaching and administrative capacities. At present, he is president of Central Michigan College. His contribution to this issue of WISDOM, "Living Is An Adventure," is taken from *He Walked Too Long Alone* © by Dr. Anspach and published in Volume 22, Number 19 of *Vital Speeches* by City News Publishing Company in 1956. Dr. Anspach is a member of many learned and honorary societies and has contributed frequently to professional journals.

WILLIAM JACOB ROBBINS, teacher and educational administrator, is a botanist and a specialist in plant physiology. Dr. Robbins' article "Growth" draws on his extensive background as a scientist and researcher and is reprinted from *The Scientists Speak*, edited by Warren Weaver and © and published in 1947 by Boni & Gaer, Inc. Dr. Robbins was schooled at Lehigh University, Cornell University and Fordham University, and he has been a professor, and successively, dean of the graduate school and acting president at the University of Missouri. He is at present Professor of Botany at Columbia University and director of the New York Botanical Garden.

THOMAS CRAVEN has been featured in previous issues of WISDOM. The current selection from Mr. Craven's work is "The World of Michelangelo" taken from his *Men of Art* © by the author and published in 1931 by Simon and Schuster, Inc. Mr. Craven is noted as a lecturer, art critic and book reviewer; he has been a free lance writer since 1914. In addition to the work mentioned, Craven is noted for other published works, among which are: *Modern Art*, 1934; *The Story of Painting*, 1943; and for an edition of the *Life Of Benvenuto Cellini*, 1937.

The editors regret sincerely that, as a result of an oversight, Mr. Craven's article "Cézanne – French Painter and Leader of the Post-Impressionist School," also from *Men of Art* © by the author and published by Simon and Schuster, which appeared on pages 29-39 of the 20th issue of WISDOM was not properly acknowledged.

ERNEST DIMNET, canon of Cambrai Cathedral, was a French abbé, writer and lecturer who died in 1954. "The Art Of Thinking" appearing in these pages is a selection from his book in English by the same title, © 1928 by Simon & Schuster, Inc., © 1956 by the Fiduciary Trust Co. of New York.

HAROLD R. WALLEY and J. HAROLD WILSON, Ohio State University professors of English, contribute "What Is Literature" to this issue of WISDOM, taken from their book *The Anatomy Of Literature*, © 1934 by the authors and published by Rinehart & Co. Inc.

ERNEST RUTHERFORD GROVES, who died in 1946, was noted primarily as a sociologist, an authority on social psychology and mental hygiene, and a counselor and writer on marriage and sex adjustment problems. "Relaxation – Rest In Action," the Groves article in this issue of WISDOM, offers practical suggestions on an art that too few people who lead frenetic lives in a modern world know anything about. It is an excerpt from Groves's book, *Understanding Yourself*, © and published in 1941 by Emerson Books, Inc. A New Englander by birth, Ernest Groves received his education at Dartmouth and Yale, later taught at the University of New Hampshire, at Boston University and at the University of North Carolina. As early as 1927, at North Carolina, Professor Groves had initiated his immensely popular undergraduate course in marriage, his family counseling service, and graduate courses in family sociology. He was the author of many books in these and related fields of study.

BETTY-JANE PEYER, *Editorial Director.*

HARVEY THOMPSON, *Art Director.*

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Statement required by the Act of August 24, 1912, as amended by the Acts of March 3, 1933, and July 2, 1946 (Title 39, United States Code, Section 233) showing the ownership, management, and circulation of Wisdom Magazine, published monthly at Beverly Hills, California, for November 1, 1957: 1. The names and addresses of the publisher, editor, and business managers, are: Publisher and Editor, Leon Gutterman, 8800 Wilshire Blvd., Beverly Hills, Calif.; Managing Editor, B. J. Peyer, 8800 Wilshire Blvd., Beverly Hills, Calif.; Business Manager, Aaron Horowitz, 8800 Wilshire Blvd., Beverly Hills, Calif. 2. The owner is Wisdom Magazine, Inc., 8800 Wilshire Blvd., Beverly Hills, Calif.; Leon Gutterman, 8800 Wilshire Blvd., Beverly Hills, Calif. 3. The known bondholders, mortgagees, and other security holders owning 1 percent or more of total amounts of bonds, mortgages, or other securities are: none. 4. Paragraphs 2 and 3 include, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting; also the statements in the two paragraphs show the affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of bona fide owner.

Sworn to and subscribed before me this 4th day of November, 1957.

(Seal) Gordon W. Levoy, Notary Public (My commission expires July 25, 1958)

(Signed) Leon Gutterman
Publisher

BISHOP FULTON J. SHEEN, *eminent spiritual leader and educator, shown with Publisher* LEON GUTTERMAN, *was among the first distinguished Americans to encourage the idea and ideals of* WISDOM.

A LETTER FROM THE PUBLISHER

TIME WAS when interest in the wisdom of the world's great religions was limited to scholars, but that time has passed. Interest in the wisdom of great religions has never been so widespread among people in America as today. Men and women alike have returned with renewed longing to the pages of the sacred books which more than any others have brought comfort, hope, and courage to so many. In the hallowed books of the world's great religions we find treasuries of wisdom which have retained their immense power and kept alive the wonder of their spiritual teachings.

From Biblical times to the present the wisdom of the world's great religions has survived vicissitudes of translation, perils of transmission, misuse and abuse, ridicule and scorn, neglect and criticism, ignorance and prejudice. It has withstood the ravages of time and all the savage enemies of the centuries. Containing a universal message applicable to every circumstance of human life, such words of wisdom are a guide to spiritual wealth and satisfaction. Each time we read them they have a new meaning for us and our lives are enriched.

The good, the true, and the beautiful in the wise teachings of the Sages and Prophets and Saints of peoples other than those of our individual faiths must be recognized and understood. It is with this thought in mind that WISDOM Magazine begins an inspiring series.

This series, designed to fill a much-felt need, will be a treasurehouse of timeless order, guidance, and inspiration, keyed to the momentous requirements of our day. It will aim to present the most important and most impressive thoughts of the world's great faiths so that the reader will find something that will lift his spirit and give him a new and fresh courage, a realization of the joy to be found in a true sense of the spiritual.

The first in this series begins with this issue, The Wisdom of Catholicism, which brings together a vast amount of Catholic wisdom not only for Catholics themselves, who oftentimes are unaware of this wisdom, but also for non-Catholics who realize the importance of understanding other faiths as well as their own. There is no sectarianism in this series, no pleading for any denominational creed. In these pages every thoughtful person should find much to reflect upon and to inspire him in becoming better acquainted with mankind's universal search for the Good Life. Future issues will present The Wisdom of Protestantism, The Wisdom of Judaism, and so on.

Dean Willard Sperry of the Harvard Divinity School, once remarked, "The average person knows Catholicism only outwardly: by its substantial churches; by the crowds pouring from its doors at the end of a Mass; by the intransigeance of the Church in the matters of birth control and divorce, etc. There is, however, one thing we cannot do: we cannot ignore that which we do not wholly understand . . ."

Bishop John J. Wright has said, "It may strike the uninformed as a curious fact, but it is nonetheless true that Catholicism seems an unknown quality to the American community."

WISDOM now presents The Wisdom of Catholicism, a collection of the best-loved Catholic inspirational writings of all time. Each idea, each thought carries a message that will make life fuller, richer, and more truly joyous. As significant now as in the ancient of days, beautiful in language, uplifting and sustaining, these ageless words of Catholic wisdom are of permanent worth—leading us to the supreme values of life, showing us how to attain serenity of soul and peace of mind.

We believe this series will serve to bring people into closer understanding of each other, for these great thoughts are basic to the maintenance of democracy. They affirm the dignity of man. They believe in the Fatherhood of God and therefore proclaim the Brotherhood of Man.

Leon Gutterman

EDITOR AND PUBLISHER

POPE PIUS XII

beloved spiritual leader

by Alden Hatch and Seamus Walshe

FROM THE MOMENT a child notices anything at all his character begins to be formed. In this his mother plays an almost solo role as she leads her baby out of the confusion that surrounds it.

Virginia Pacelli was not only a devoted mother, but deeply religious. She truly believed that the only reason we are born into this world is to serve God. So little Eugenio Pacelli was conscious of God almost as soon as he was conscious of hunger; and certainly in that household prayer was more important than food. As soon as he could speak, his mother taught him to say his baby prayers at her knee. And his father's example was equally devout.

By the time Eugenio was five years old and ready to start school, the Pacellis had moved to Number 19 Via della Vetrina, the street of the Window. This was deep in the crowded area that surrounded the Palazzo Taverna.

The pious Pacellis would not dream of allowing their son to attend a kindergarten or grade school supported by the state. Anti-clericalism and new ideas on philosophy, they feared, had penetrated even to that level. So they found a school they were sure was run in the old familiar way. It was conducted by the Sisters of Divine Providence, and situated conveniently close to the Via della Vetrina. In this gentle atmosphere the sisters extended the peace and contentment of spirit that Eugenio found at home.

Little Pacelli was already showing a marked leaning toward a religious life. In Rome it is the usual thing to see small shrines in houses, on the street corners, even in offices, dedicated to the

From his portable throne, Pius XII greets a small child.

Madonna or some favorite saint. The Pacelli home was no exception, but Eugenio wanted his own special shrine. He made it himself, with an altar on which he put a fine white damask napkin, pieces of lace, and silver vases that he joyfully wheedled out of his mother and adoring older sister. He kept the vases filled with flowers, and when he played at religious ceremonies, candles burned in silver candlesticks on his altar.

Apparently Genio's one secular passion, then and all his life, was music. He learned to play the violin at a very early age, while his younger sister, Elizabetta, was equally precocious on the piano. Apparently the only arguments the devoted brother and sister ever had concerned the interpretation of a favorite composition. On such points Eugenio had strong views.

When Eugenio was ten, he had learned all the Sisters of Divine Providence could teach him. Just about this time Giuseppe Marchi, who had a fine reputation as a teacher, started a private school in his house in the Piazza di Santa Lucia Ginnasi on the far side of the Chiesa Nuova. The school seemed made to order for Eugenio.

Indeed, the moment he came under the intelligent guidance of Professor Marchi, Pacelli's mind opened its doors. Marchi grounded him well in the classics, and he delighted in the works of the ancient Greeks and in the history of his own great city. But his special ability was in languages. He picked them up seemingly without effort and could soon converse fluently in French and German, and had some English. To these he added many others in the course of his life.

Eugenio first assisted at the Sacrifice of the Mass in his own church, the Chiesa Nuova, where he became an altar boy for his cousin, Don Vincenzo Cirilli. He had a perfect record of attendance, for he considered it a great honor and joy to be allowed to wear the cassock and surplice and to assist the priest.

When Eugenio was fifteen, his father decided that it was time for him to think of choosing a profession. Eugenio had no definite ideas on the subject, but Filippo Pacelli had very definite ones. He wanted his son to be a lawyer like himself.

So Eugenio was entered in the Liceo Quirini Visconti. In 1891, this liceo, or high school, had a fine reputation for scholarship; but it was a very different sort from the pious education to which young Pacelli was accustomed. It was state-controlled and staffed by professors whose ideas on politics and religion were extremely "modern"—which then meant nineteenth-century materialism.

It must have been like the shock of an icy plunge to young Pacelli after being sheltered in a sort of intellectual incubator. However, Eugenio neither fell for this specious thinking, nor did he reject it blindly. Rather he examined these new ideas and found them wanting. In his thinking he was helped by Pope Leo XIII's encyclical, *Rerum Novarum*, "Of New Things," which was published the year he entered the lyceum.

The encyclical sharply drew the difference between theories which were based on class struggle, and the principle of Christianity, which led to democracy. Eugenio read it and understood. He could see how the basic concept of communism must lead to self-destruction.

The antagonistic atmosphere of the lyceum was a good thing for him. It honed the edge of his mind to brilliance and rid him of soft thinking. It also offered him the advantages of genuine scholarship that opened the way to the higher levels of learning and taught him how to pursue them. He was much too sensible to disregard materialistic philosophy just because he thought it wrong. Instead he studied it carefully in order to combat it. But unlike many of his fellow students, who thought themselves more tolerant, he also read the *Rerum Novarum* and the Confessions of St. Augustine.

However, it was all very exhausting. At the end of his second year at the lyceum, Pacelli was more gaunt than ever and though

Virginia Pacelli, Pius' mother.

Fillippo Pacelli, the Pope's father.

From his devoutly religious parents, young Eugenio Pacelli early acquired habits of piety which have characterized his entire life. He is shown below as a child.

his spirit was as ardent as ever, every nerve and muscle and organ of his body cried for rest.

The Pacelli family still owned the little farm at Onano, and Eugenio's mother proposed that he go there to build himself up for another strenuous winter. Eugenio was delighted. On "the lovely earth," which his grandfather had left to come to Rome, he would renew himself. And there he would make the decision that he had refused to face until now.

Although he was studying to be a lawyer, he had not definitely decided on a career. Now that he was eighteen, he knew he could put it off no longer. Young Pacelli was very much attracted by the legal profession. On the other hand, Eugenio felt a strong compulsion toward the Church. Spiritual and moral rewards were much more important to him than money or fame.

Pacelli did not actually reach a decision at Onano. When he came back to Rome, his family was delighted at how tanned and rested he looked. They did not press him as to his future plans.

The young man felt the necessity for contemplation before finally deciding. He applied to the Canons Regular in the Via Nomentana for permission to enter their house for a short time. He wanted to make a retreat; to retire from the world and live in complete silence for four days.

The room he occupied was as bare as a room could be — a cell in fact. Here he passed the greater part of his self-imposed imprisonment. The days were spent in religious exercises. He rose very early and attended Mass in the chapel. Except for evening devotion, the rest of the time was passed in solitary prayer and meditation. After those four days he had no doubts as to what was right. He decided to become a priest.

Now that Pacelli's career was chosen, there were all sorts of technical details to be arranged. First a seminary must be selected and permission to enter it obtained. Eugenio's parish priest gave him a strong recommendation as a young man likely to persevere in his vocation and to be a worthy addition to the ranks of the Church.

The next thing was to be accepted by the bishop of the diocese. A young man cannot just decide to be a priest, enter a college and be ordained. He has to be "adopted" by his bishop; that is, the bishop takes him as a candidate for work in that diocese. There is no such thing as a "free-lance" priest.

With his fine record and recommendations, the bishop was, of course, happy to accept Pacelli. The young man duly entered the Capranica as a clerical student.

The regimen at the college was very strict. Just outside of Pacelli's door was a big bronze bell, like a ship's bell. At six o'clock every morning its clangor blasted him out of bed and echoed through the corridors. At six-thirty there were communal prayers and meditation in the chapel, which was on the same floor as his room. It was very small and awkwardly arranged. The backless wooden benches ran at right angles to the altar, which was set out from the wall and lighted from the back by a large window, whose tinted panes of glass let in only weak light even in summer.

At seven o'clock the students went to Mass; and at seven-thirty they had breakfast. As is usual in Europe, this was merely a hot cup of milk mildly flavored with coffee or chocolate.

For the next four and a half hours there were lectures to attend. These were held at other colleges in Rome, as there were no classes in the Capranica. At twelve-thirty the students got their first real meal for the day. The food was good enough, but it was both monotonous and rather meager.

After dinner was the time of relaxation, for in Italy the siesta prevails even in the cloister. Pacelli and his fellows could rest or study in their rooms if they liked, or they could leave the college precincts and walk through the town, but only in groups. Probably so their minds would not be distracted from their mission, they were not allowed to visit their homes without special permission. Though this was seldom refused, the students were not expected to ask unless there was a real need.

After this recess there was another three to four hours of lectures before supper. Then came a further period of recreation, which consisted of meeting in the common room and talking shop, that is, about their studies or theology.

Nine-thirty was bedtime, but the students were allowed to study by the light of oil lamps in their rooms. Before and after each meal, and again before retiring, they all met in the tiny Chapel for prayers and devotions.

After about a year at the Capranica, the strain proved too great for Pacelli's frail body. He caught a dreadful cold, which evolved into a deep cough that wracked him day and night, shattering even the quiet of his hours of prayer and meditation. When at last he consulted his family doctor, Eugenio received a verdict that was even more disheartening then than it is now — he was threatened with tuberculosis. Nothing would save him but rest and fresh air. Even then one could not tell.

Feeling completely crushed he went back to the farm at Onano. As it had before, the pure air and serenity of Onano worked its natural miracle. Eugenio's body filled out and became firm again; his skin tanned, and he no longer felt the horrid, skin-pricking rise of fever in the afternoons. His cough quieted to an occasional short bark. When he felt his vitality rising higher than it had for many years he went back to Rome.

This time the doctor was much more encouraging. The disease was arrested, perhaps even conquered, though the victory was still not complete. Under no circumstances would he consent to his patient going back to the ascetic life of the Capranica. It was the bitterest of blows to Pacelli. How then could he ever hope to become a priest?

While he pondered unhappily at home, word of his situation was carried by friends to the Holy Father. Pope Leo XIII already knew something of his story, and was aware of the young seminarian's deep piety and brilliant scholastic record. He determined that such a youth should not be lost to the Church because of a technicality. For the only time in the whole long history of the Capranica, the Pope granted a student the extraordinary dispensation to resume his studies for the priesthood as a day student, without being subject to the rigid discipline of community life.

After he left the Capranica, Pacelli went on to the famous Pontifical University of the Roman Seminary. Stronger now than ever before, with the flame of his spirit adequately supported by his rejuvenated body, he made so brilliant a record at the university, that on the day of his graduation, Pope Leo sent for him to come to his apartment in the Vatican.

Through the splendid corridors, past the elaborately accoutered guards, Pacelli walked, all trembling with excitement and awe, his vellum diploma clutched in his hand. At the end of all that magnificence was the Pope's simple apartment, and a little old man in white extending his hand. Almost overcome with emotion, Eugenio knelt to kiss the Fisherman's Ring and receive the congratulations of Pope Leo XIII.

Eugenio Pacelli was ordained a priest on Easter Sunday, April 2, 1899, in the Church of St. Mary Major. It is impossible to describe, or even imagine, the waves of exaltation and humility that swept his soul during the long ritual by which he was accepted and consecrated to the service of God. When it was over, though he would not himself have thought it, he was as pure and dedicated as St. Augustine himself.

On the following day, in the Borghese Chapel of the same

The house in Rome where Pacelli was born.

Eugenio (left), at ten, on an outing with friends.

In this room at the Almo Collegio Capranica, Eugenio Pacelli worked and slept while he studied for the priesthood in the last decade of the nineteenth century.

Church, Father Eugenio first offered the sacrifice of the Mass.

After his ordination, Father Pacelli went back to Onano. Though he was impatient to begin his ministry, the mental and physical ordeal he had been through had taken a lot out of him. He had to rest or collapse again.

As soon as he felt strong enough to return to Rome, he threw himself into the life of the parish. His post was that of curate at the Chiesa Nuova, where he had first served Mass and first realized the greatness of the priestly vocation. He went about his duties with quiet zeal. Though he had already taken his doctorate of theology, no work was beneath his dignity, no teaching so simple that he would not give his best. In fact, his greatest joy was to gather the children of the parish around him and, talking on their level, explain the meaning of the catechism, teach them simple prayers and listen sympathetically to the confused woes of childhood. He also spent long hours in the little confessionals listening to the sins and sorrows of that overcrowded neighborhood. Frequently at night he would be aroused by a sick call and stumble sleepily through the dark alleys to bring comfort to the sufferer, often to someone who had known him as a boy, and who lay sick, perhaps dying and very frightened.

On Sundays, Don Eugenio sometimes preached at the Chiesa Nuova. Some who remember those days picture him mounting the pulpit with rapid, nervous steps, but speaking with the firm assurance of a Roman to the Romans he knew so well, expounding doctrine to his people, admonishing or exhorting them with an inspired certainty that clothed his youth with authority.

Eugenio loved his work, and when he thought of his future he imagined himself in charge of some similar parish, working thus and striving for his people with contentment.

But though his ambition was so simple, his mind was too fine an instrument to be neglected – no good Christian may hide his talent. In the little spare time he had, Eugenio went to the College

Eugenio Pacelli was ordained priest on April 2nd, 1899. His first appointment was to his own parish, the Church of Santa Maria.

of Apollinaris where he won his doctorate of Canon and Civil laws, *summa cum laude*. He had previously taken his doctor's degree in philosophy. Thus he ended the preferred simplicity of his life.

Now the Church as an organization was as keenly aware of its need of fine instruments to serve its high purpose as any corporation. From Pope Leo XIII on down, its chief dignitaries had their eyes on young Pacelli. Particularly his friend and patron Vincenzo Cardinal Vannutelli brought him to the attention of the Vatican, without Pacelli's knowledge. The young priest had shown himself to be unusually intelligent, and, unlike many intellectuals, he was painstaking and conscientious in his work. He had a thorough knowledge of three important languages, French, English and German; and was a doctor of theology, philosophy and canon law. Finally, they took into account that he came from an aristocratic country family who had faithfully served the Church for generations. The latter consideration was not snobbery, but simply the realistic estimate that such a background made the young priest even more valuable. It was no great surprise to anyone – not even to Pacelli – when Monsignor Gasparri paid him a visit.

The Monsignor was Secretary of the Congregation of Extraordinary Ecclesiastical Affairs, which is the Vatican foreign office. There is also a home office called the Congregation of Ordinary Ecclesiastical Affairs, which, in 1901, was headed by Monsignor Giacomo della Chiesa. The over-all head of both departments was Mariano Cardinal Rampolla, Secretary of State.

After receiving his instructions from Cardinal Rampolla, Monsignor Gasparri paid his portentous visit to Pacelli. Though he was not surprised, the young priest was very doubtful when Gasparri offered him a position in the Vatican foreign office. "This is not what I became a priest to do," he said. "When I made my decision I had no thought of the Church needing the sort of work you describe. My desire was and is to work among the people of my parish, this one or another. I have no other ambition."

The monsignor smiled into the earnest black eyes behind the young man's spectacles. "They also serve Him, who work in the administration of His Church," he said. "'In my Father's house there are many mansions.' We feel that you will be more valuable because of your special qualifications in our department than at your present work. Also, you will have a little spare time for the parish. We do not want our officials to lose touch with the people. But we want you. Will you accept?"

"What else can I do, Father?" said Eugenio. "Yes, I will come and serve to the best of my ability, but I am disappointed. It is not by my wish."

From that moment Don Pacelli's life changed radically. No longer did his neighbors see the young priest walking every morning toward the Piazza Navona and his college. Instead he headed briskly in the opposite direction toward the Castle St. Angelo.

Pacelli's first position was that of a minor clerk, an *epprendista* it was called, which might be loosely translated as apprentice. His work was mainly to write unimportant letters – the Vatican was not yet equipped with typewriters – and to copy reports from nuncios all over the world. It could not have been better training; for Pacelli's retentive mind stored up a vast knowledge of the complex problems faced by the representatives of a truly global Church. Soon he could smile at his naïveté of a few months before. Here indeed was work to be done that was vital, not only to the Church, but to all mankind.

Soon after he entered the Secretariate of State in 1901, Pope Leo appointed Pacelli as his envoy to carry his personal condolences to King Edward VII of England on the death of Queen Victoria.

It is surely a very unusual apprentice who learns his trade in such exalted circumstances. At the Court of St. James, Pacelli, who was 25, was most likely the youngest of all the diplomats who hurried to carry the sympathy of the nations of the world to the court of courts on the death of a sovereign who had become a symbol of the stability and grandeur of the British Empire and had given her name to an era in history. He moved at ease among the famous figures of the Victorian Age, modest but dignified. Word came back to the Vatican of the fine impression he had made with his quick smile and friendly warmth.

Pope Leo XIII died in 1903. He was sincerely mourned by everyone, for his inspired leadership had done much to rejuvenate the Church. Father Pacelli was especially sorrowful, for Pope Leo had been his protector and friend, the first truly great man he had known.

In the first year after the election of a new pope, Pius X, Don Pacelli served out his apprenticeship. In 1904, he was promoted to the rank of *minutante*, which is a sort of confidential secretary. In that position he attended high-level conferences, prepared secret reports and drafted important state papers. In short, he was taken completely into the confidence of his superiors.

In that same year Pacelli was appointed a Papal chamberlain and made a monsignor. This title is not conferred by any special religious ceremony; but is granted by the Pope as a mark of distinction. The award is made known by a "letter patent," which advises the recipient that he is entitled "to all the privileges of place and rank that may accrue."

There are precious few privileges except that, if the new monsignor is in the personal service of the Holy Father, he may work even harder than before.

However, Monsignor Pacelli now doffed the plain cassock of a simple priest. His cassock was still black, but it was made of finer material with all the edges and cuffs piped with red and a long line of red buttons extending from chin to feet. A small shoulder cape was attached to the cassock, and the stock beneath its collar was changed from black to red. When in Rome he wore silver buckled shoes.

In 1905, Pacelli was further honored by being made a Domestic Prelate, a title of honor and distinction conferred by the Pope for services rendered to the Vatican.

Gasparri, now a cardinal, was still head of the Vatican foreign office and these two worked even more closely together. But all of Monsignor Pacelli's time was not occupied by high level diplomacy. He continued his work at the Chiesa Nuova, where he still taught catechism, heard confessions and occasionally preached. He also continued studying, and became a part-time lecturer in canon law at his old alma mater, the Apollinare.

The decade from 1904 to 1914 was tranquil on the surface, though underneath the pressures of national ambition and the armament race between England and France and the German Empire were building up to the explosion of World War I. During these last years of serenity, Eugenio Pacelli played a great part in a tremendous task which Cardinal Gasparri had undertaken at the direction of Pius X. It was no less than the codification of the Canon Law, a labor beside which the projects of Hercules seem simple. For church law had been built up during a thousand years of edicts, papal bulls, instructions, decrees, regulations and precedents, each probably applicable to its era, but often contradictory and by now in such a state of confusion that many ecclesiastical authorities considered codification absolutely impossible.

Cardinal Gasparri had chosen the right man for his assistant. Monsignor Pacelli organized the work, and soon an army of priests all over the world were busily searching through their archives. Their findings were sent to Rome where they were sifted, indexed, and ultimately codified by Gasparri and Pacelli. The work was finally finished and the first draft sent out to the bishops just after the death of Pius X in 1914. It gave Pacelli a legal knowledge equal to that of any man's who ascended the papal throne.

Even these labors did not keep Pacelli tied to a desk. Twice again he went to England, the first time as assistant and advisor to Cardinal Merry del Val at the International Eucharistic Congress of 1908. Pacelli's third visit to England was in 1911, as a member of the Papal delegation to the coronation of George V.

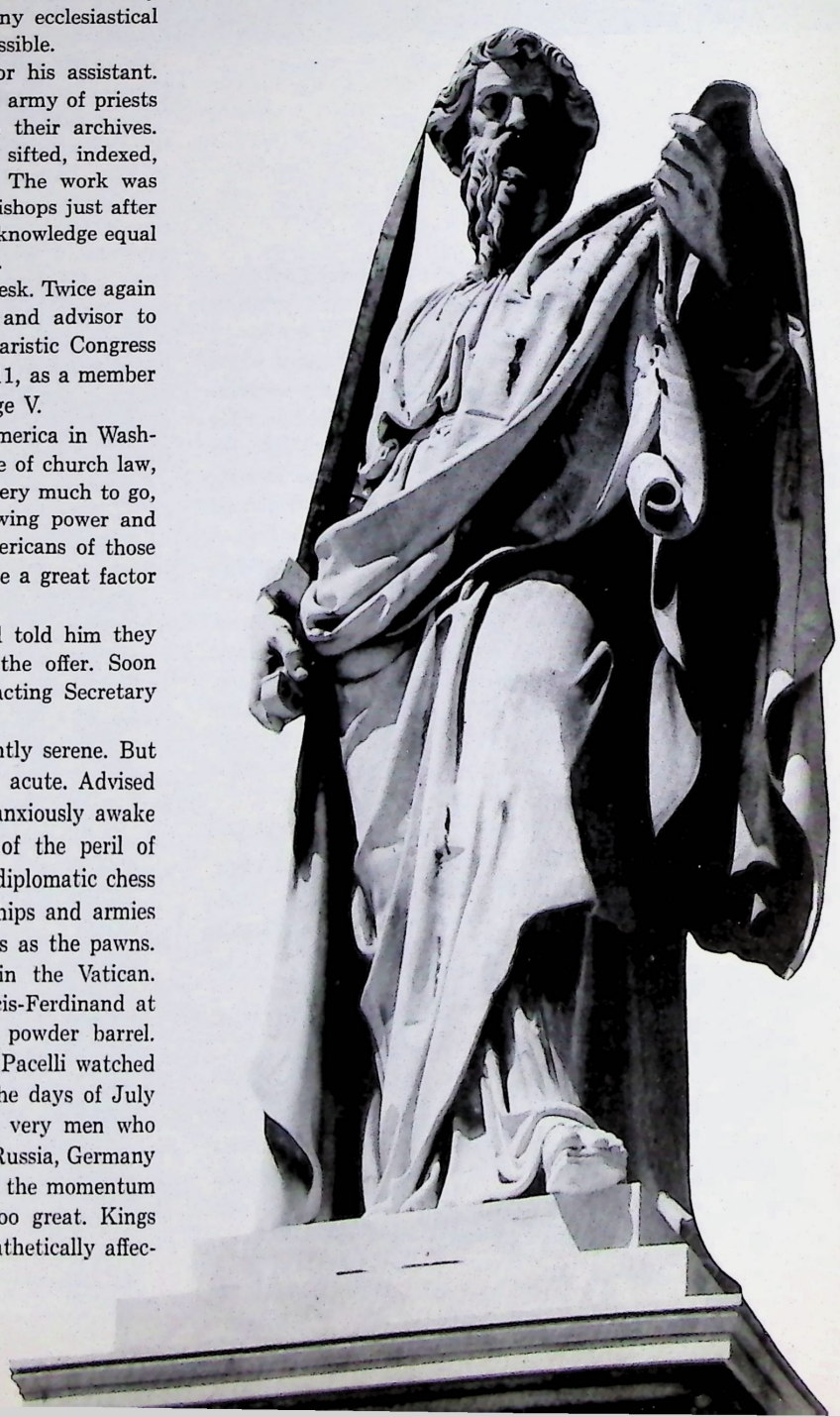
In that same year the Catholic University of America in Washington, having heard of his vast labors in the jungle of church law, offered him the Chair of Roman Law. He wanted very much to go, for he had a farsighted understanding of the growing power and importance of America, and realized, as many Americans of those days did not, that the United States would soon be a great factor in international affairs.

Pope Pius, himself, and Cardinal Merry del Val told him they could not spare him. Disappointedly he refused the offer. Soon afterward, in 1912, Monsignor Pacelli was made acting Secretary of the Vatican foreign office.

The summer of 1914 was very hot, and apparently serene. But the tensions of the armament race were becoming acute. Advised by Merry del Val and Pacelli, Pope Pius X was anxiously awake to danger. Again and again he warned Europe of the peril of "sudden fearful wars," that might spring from the diplomatic chess game the great powers were playing, with battleships and armies as the capital pieces and the lives of their subjects as the pawns. Typically, no one heeded the saintly old man in the Vatican.

The pistol shot that killed the Archduke Francis-Ferdinand at Serajevo was the flash that fired the European powder barrel. Helplessly the Pope, helplessly Merry del Val and Pacelli watched the drift toward war, slow at first, and then, as the days of July ran out, with terribly quickening pace. Now, the very men who had played with the fire, the statesmen of Austria, Russia, Germany and France tried to halt the spreading flames. But the momentum of mobilizing armies and unbridled speech was too great. Kings and emperors, the royal cousins of Europe, sent pathetically affec-

This statue of St. Peter, the prince of the Apostles and patron of the Church, rises at the entrance to St. Peter's.



tionate, desperate telegrams to each other begging for peace; but family ties were too frail to stem the onrush. On July 28, 1914, the declarations of war went out, and on the frontiers of Europe little flickering flashes of rifle fire from border guards grew as the reserves poured out, and the crash of cannon punctuated the rattle of machine guns in the spreading holocaust.

Three weeks later, on August 20, 1914, Pope Pius X died.

As men by the tens of thousands died in an ever widening arc of fire from the Marne on the west to the Pripet Marshes on the east, Giacomo Cardinal della Chiesa, Archbishop of Bologna, was very quickly elected Pope and named himself Benedict XV.

Benedict's first move showed his appreciation of the necessity for the most expert assistance. He appointed Cardinal Gasparri Secretary of State, and Monsignor Pacelli moved up to Secretary of the Congregation of Extraordinary Ecclesiastical Affairs. Thus Benedict acquired a proven team to advise him on the delicate relations of the Holy See with the passion-blinded statesmen of the warring powers. Certainly the name of the department that Pacelli headed was now justified—never in history had the Vatican been involved in such extraordinary ecclesiastical affairs.

Benedict was much too astute a diplomat not to realize that his hands were bound by the prejudices of the leaders of the fighting nations. He knew that there was virtually nothing he could do to stop the holocaust, though that did not keep him from trying. But if he could not arrest the course of the war, there were many things he could do to alleviate its consequences. He placed most of the business of relief in the hands of Monsignor Pacelli.

Pacelli was especially fitted for the job. He knew personally many of the diplomats on both sides with whom he must deal in order to get permission for acts of mercy; he knew how to instruct his representatives as to the best way of approaching them. He also knew the needs of the people themselves, not just the overall pattern of hunger and sickness and destruction, which were universal, but the special local requirements of all those sharply individualistic nations.

The worst situation was that of the prisoners of war. Conscription had produced armies of millions of men, far larger than ever before in history. In the rapid German advance through Belgium and France, the prisoner bag was tremendous. The German General Staff had not foreseen this. They simply did not know what to do with hundreds of thousands of captives; so they just herded them into barbed wire stockades where they began to die like fish stranded on a beach.

On the Eastern Front the situation was even worse. The Russians had taken many thousands of German prisoners in their advance into East Prussia, and the notoriously inefficient Czarist Army was hopelessly baffled by the problem. In addition, they were, if anything, less humane than the Germans. So the plight of their prisoners was incredibly miserable.

Pacelli determined to use the entire hierarchy of the Church to cope with these conditions. Orders went out from the Vatican to the bishops of all dioceses in which there were prisoner-of-war camps to see to it that priests who spoke the language of the captives were enabled to contact each of them personally and to establish communication between them and their families. Furthermore, the bishops were instructed that no distinctions were to be made between race, nationality and religion. All were to be taken care of as well as was humanly possible.

As soon as the priests got to work, reports began to come back to Pacelli of the many wounded among the prisoners who were dying from lack of care and the despondency of their condition. He promptly opened negotiations with all the belligerents for the exchange of wounded prisoners and interned civilians. Since these unfortunates were a source of embarrassment and a drain on their captors, and no military good to their own countries, the various

St. Peter's Basilica, one of Rome's most famous landmarks, stands on the site of Nero's circus. Traditionally the seat of Roman Catholicism, St. Peter's was 181 years in building.

governments were willing to listen to reason. As a result of Pacelli's efforts nearly 65,000 people were returned to their homes.

In all this Pacelli worked closely with the International Red Cross and the Swiss Government. Neutral Switzerland opened her sanatoriums to wounded and tubercular soldiers of all nationalities.

For three years Monsignor Pacelli directed this great network of relief activities. He thought of it as a job to be done once in a lifetime. Had he realized that he was only learning how to handle even heavier responsibilities in a yet more terrible war, the load might have been more than he could bear.

By January, 1917, after nearly three years of mass slaughter with no decisive results, everybody but the generals was sick of war, and there were signs that even the military were looking for a way out. Pope Benedict XV felt that now there might be a chance for direct action for peace to succeed.

In December, 1916, President Wilson had queried the belligerents as to the terms on which they would consider making peace. With Gasparri and Pacelli the Pope carefully studied their replies and came to the conclusion that there was sufficient common ground to offer a faint hope of peace. Working closely with Pacelli for several months, he drew up his own peace plan.

At this time the question arose as to how best to present it to the nations at war. The Pope did not want to launch it at all if there were no chance of its having at least a hearing. He needed to sound out the various governments ahead of time. This would have been simple enough if he had had diplomatic representatives in all their capitals; but he did not. The nearest thing to an official contact with Kaiser Wilhelm II's government was the Papal Nuncio to King Ludwig III of Bavaria. In February, 1917, the Nuncio, Archbishop Guiseppe Aversa, died. The Pope decided to replace him with a man whom he hoped would be able to get to the Kaiser himself and lay the groundwork for peace. Pacelli was the obvious choice. His appointment was announced in April, 1917. Pope Benedict decided to consecrate the new Nuncio Archbishop of Sardes. He arrived in Munich on May 25, and went directly to the Nuncio's official residence, a neo-classic palace on the Briennerstrasse opposite the Brown House, which later became the cradle of Nazism.

The very next day, Pacelli, who was not the man to waste a moment in the pursuit of peace, secured an audience with King Ludwig III of Bavaria. He lost no time in making the object of his mission clear. In his opening address he told the tottery, white-bearded king of the Pope's desire to act as intermediary in peace negotiations and added, "The task of collaboration in this work of peace has been entrusted to my weak hands in a period that has no parallel in history."

He urged that, with Ludwig's support, it might be possible to achieve the peace so much desired by the Holy Father, a peace founded on the Christian principles of love and justice. King Ludwig agreed to use what influence he had with his imperial master to arrange that Pacelli be received by the German government.

As a result, the Nuncio was invited to Berlin to confer with the Imperial Chancellor, Theobald von Bethmann-Hollweg on June 26, 1917. Pacelli firmly stated the conditions under which Pope Benedict hoped that peace might be made. The Chancellor was worried, almost distraught, for he realized how desperate Germany's situation was and knew his imperial master's uncompromising nature. He is said to have moaned aloud when Pacelli spoke of the possible restoration of Alsace-Lorraine to France. But he was greatly impressed by the earnest, logical words of the Nuncio.

The fact is that von Bethmann-Hollweg was too reasonable a man to suit the megalomaniacal mood of Kaiser Wilhelm's final period. Indeed, the Chancellor was on his way out. But he had just enough influence left to arrange an audience for Pacelli with the Emperor. It took place on June 29.

The German Emperor stood behind the desk, with his withered left arm resting on the hilt of his cavalry sabre and the Iron Cross (first class) dangling from the collar of his field-gray tunic. He greeted the Archbishop with the minimum of respect due to his office and forthwith began to talk in rapid, explosive French, interlarded with German words.

When the Nuncio finally got in a few words about the Pope's peace plan, the Emperor with a slight sneer suggested that he might have more success if he presented it to a Catholic Power.

Despite his discouraging reception at the Imperial Court, Pacelli's hopes rose again when he went to Berlin to see the new Chancellor, George Michaelis, who on July 14 replaced von Bethmann-Hollweg. Michaelis declared that the German Government was ready to talk peace on the basis of the Pope's proposals.

Days of anxiety, exhaustion and frustration followed for the Archbishop. Interview piled on wearisome interview. Diplomatic promises were offered and quickly withdrawn. Pacelli passed through the gamut of emotions from high hopes to blank despair. In the end there was only despair.

By October, Pacelli came to the bitter conclusion that Michaelis had been simply playing cat-and-mouse with him. With no hope left of immediate action, Pacelli returned to Rome to report his failure to the Holy Father.

After a very short stay in Rome, Archbishop Pacelli went back to his post in Munich. Even though there was nothing to be done for peace, there was a tremendous job to do in alleviating misery. He virtually spent the next year on the road traveling around Germany, which was sinking further each week into the gray misery of war and the stupor of imminent defeat.

There was hardly a prisoner-of-war camp or hospital that he did not visit, bringing not only material gifts of foods and medicine from the Holy See, but, since he could talk with all but the Russians in their own language, bringing also comfort and hope.

During the final months of war the Allied blockade had reduced the German people to a point just above mass starvation, and many unfortunates fell below that level. Though Pacelli had small use for the militarists, the plight of the civil population moved him deeply.

To help them and the unhappy German poor, who, normally living at a subsistence level, were ground down by the pressures of defeat to actual starvation, he organized a great relief campaign. The work of mercy that Pacelli performed is still remembered in Germany today.

The end came for Germany in November, 1918. The Kaiser and his bemedaled court fled to Holland in a special train, while the humble citizens, who now headed the hastily organized republic, undertook the thankless task of surrendering Germany to the victorious Allies. Though the guns fell silent on the Western Front, there was no peace in Germany.

The Communist Revolution came to Munich on February 21, 1919, and after six weeks of sporadic street fighting, the Communist mob seized the Bavarian government and declared it a separate Communist state. At this point all the diplomats in Munich packed their belongings into automobiles and trucks and scampered across the frontier to the comparative safety of Berlin. Only Nuncio Pacelli announced that he was staying at his post.

During the months since the Armistice, Pacelli had increased his efforts toward relief. No sooner had the Communists seized the Bavarian government than they started a campaign of hate against the Papal Nuncio. Returning one day from a visit to a poor quarter of the city, Pacelli saw that the ground floor windows of the Nunciature were shattered and its facade pock-marked by machine-gun bullets.

That very afternoon he heard a crash below stairs and raucous voices. Hurrying from his office, he saw that the hall was seething

with an angry mob armed with everything from butcher knives to Luger automatics. Pacelli walked straight toward them. There was a sudden silence as they saw his tall, thin figure in black, with a violet sash around his waist and the gleaming cross on his breast.

"You must leave here," he said calmly. "This house does not belong to the Bavarian government but to the Holy See. It is inviolable under international law."

There was a muttering rumble from the crowd and one of the leaders shouted, "What do we care for the Holy See? We'll leave if you show us your secret store of money and food."

"I have neither money nor food," said Pacelli simply. "For, as you know, I have given all I had to the poor of the city."

"That's a lie!" shouted the Communist.

"No, it's true," other voices cried. "Let us go."

Seeing that he was losing control of his band, the leader glared venomously and hurled his heavy automatic at the Archbishop. It struck him fair on the chest, denting the jeweled Cross. Pacelli put his hand to his breast, but continued to stand looking into the angry faces with eyes full of sorrow and pity.

Even the leader seemed shocked by what he had done. In an embarrassed silence the whole crowd shuffled out of the door.

Pacelli never knew the name of the man who had attacked him, nor why he threw the pistol instead of firing it. Perhaps it was out of ammunition, or perhaps some remnant of grace held him back from murdering a man who wore the livery of Christ. The Archbishop kept the badly bent Cross and years later gave it to Francis Cardinal Spellman as a mark of his great affection.

The forces of the Republican German Government under the command of General von Epp regained control of Munich in May, 1919. His police immediately began hunting down the Reds. One of the first things they did was to call at the Nunciature to get information from Pacelli. But the Nuncio had no desire for revenge and would take no part in betraying his enemies. In June, 1919, the new Bavarian assembly met and elected a democratic government.

Archbishop Pacelli began at once the work of negotiating concordats with the German states. Pope Benedict would have liked to make a single agreement with all Germany, but this was impracticable under the Weimar Constitution, which made the German states semi-autonomous in such matters. The first step then was an agreement with predominantly Catholic Bavaria. The work of negotiation was interrupted on January 22, 1922, by the death of Benedict XV. Pacelli's personal grief at the loss of a friend was reinforced by his anxiety as to whether his successor would pursue the same policies. This worry vanished when on February 6, 1922, Achille Ratti was elected Pope and took the name of Pius XI.

It took four years of hard work and delicate maneuvers to negotiate the much desired Concordat. The "Solemn Agreement," which was finally signed on June 24, 1929, allowed the Catholic Church to function where Church and State had been recently separated.

It was an amazing diplomatic achievement for Pacelli in the face of the rising tide of Nazism in a country where the *Kulturkampf* was becoming epitomized by atheism and, especially, by anti-Catholicism.

In November, 1929, Archbishop Pacelli went to Switzerland for a highly necessary rest. In the healing quiet of a narrow snow-filled valley below the sheer white peaks, he could at last enjoy complete solitude for prayer and meditation of which he had for so long been deprived. There the telegram from the Holy Father found him, announcing that he was to be elected a cardinal at the next consistory and ordering him back to Rome.

Once the official reception was over, while he was waiting for the College of Cardinals to meet and elect him a member, custom enjoined that Pacelli must wait elsewhere for the message to be brought to him. He chose the Palace of the Propaganda, in the Piazza di Spagna, for the few days at his disposal. He could not be present at the meeting of the Sacred College, which was held on December 16, 1929, for the cardinals gathered together as it were in secret, but in the evening a letter was brought to him at the Propaganda Palace. Beginning with his then title of "Excellency," it informed him that His Holiness had been pleased to receive him into the College of Cardinals, and the letter ended with his new title of "Eminence." That was all; a simple letter conferred on him the honor of belonging to the elite group of princes of the Church. He murmured his thanks but inwardly prayed that he might successfully carry out the extra duties of his new position.

Three days later, December 19, was the day fixed for conferring the outward sign of the cardinalate – the Red Hat. The ceremony was brief and not attended by any unnecessary pomp. The cardinals gathered in the Sistine Chapel, and Pacelli, flanked by two attendants, walked with hesitant steps to the foot of the altar and knelt before Pius XI. The folds of his silk mantle fell in a red circle around him and he held his head erect as Pope Pius XI received the Hat from one of the servers and let it rest on his brow, pronouncing as he did so, "To the glory of Almighty God, receive this red hat, a sign of the cardinal's dignity. It signifies that you should be ready to shed your blood, if necessary, in the defense of the Holy Faith and for the preservation of peace among Christians. In the name of the Father, and of the Son, and of the Holy Ghost. Amen."

Pacelli rose from his knees and took his place among the cardinals. When the ceremony was over, the doors of the chapel were closed and another consistory or meeting was immediately held. This was not to discuss matters of moment, but to confer on the new cardinal the right of being able to speak and pronounce judgments in the future meetings of the Sacred College.

Again Pacelli knelt before Pius, and the Pope opened the mouth of the new cardinal and then closed it, signifying the right to speak. Pacelli then offered his right hand to the Pope and His Holiness placed on the fourth finger a gold ring set with a large sapphire, the symbol of his office and of his authority.

As soon as a cardinal receives the Red Hat, he is appointed titular head of a church in Rome, whether he is Italian, British, American or any other nationality. Cardinal Pacelli was appointed to the Church of Saints John and Paul, one of the oldest in the city.

The new cardinal was not given much time in which to resume his duties as a priest. Pope Pius XI had brought him back from Berlin for a definite purpose. On February 11, Pietro Cardinal Gasparri, who had been reappointed Secretary of State by Pius XI, asked permission to retire. He was just over eighty years old, and now that the great works of his life, the Lateran Pact, and the codification of Canon Law were an accomplished fact, he thought that he should hand over his vast responsibilities to a younger man.

When Pius XI had first heard of his intention, he realized that Pacelli was Gasparri's logical successor. The Pope knew Pacelli well, both as a friend and a diplomat. Both had faced the Communist terror that attacked central Europe after World War I, Achille Ratti in Poland, and Pacelli in Munich. They had worked together ever since with the same high purpose and like-minded methods. Pacelli's brilliant successes in his missions to Bavaria and Prussia, his wide knowledge of foreign affairs, and his record as a peacemaker, which some years later led Father Robert I. Gannon of Fordham University in New York to call him "The Cardinal of Peace," were controlling considerations. In the letter of appointment which Pacelli received on February 10, 1930, the Pope wrote, "We make this appointment because of your spirit of piety and prayer, and also because of the great talents which God has given you."

Pacelli knew that he would have to grapple with problems presented by scientific advances and political retrogressions. The most ominous shadow on the picture was the rising popularity of totali-

tarianism – Fascist, Nazi and Communist. He was prepared to combat all three.

Not all of Pacelli's days as Secretary of State were toilsome and harassed. There were happy occasions, and moments of great triumph. Such was his trip to Argentina as Papal Legate to the Eucharistic Congress held in Buenos Aires in 1934, when the faithful of all the world gathered to honor Christ the King in the Sacrament of the Eucharist. These congresses are held in a different world capital each time. It was many years since Pacelli had attended the one in London in a minor capacity.

Ever since his invitation to become a professor at the Catholic University in Washington, Eugenio Pacelli had wanted to go to America. In this he was like most Europeans whose dearest wish was to go to that – in Europe – fabled land. In 1936 Pacelli's chance came. He recognized that the aggressions of totalitarians, of the Right and Left alike, were part of a world-wide attack on the Catholic Church. And he proposed not to choose between either of these monsters but to rely on strengthening the solidarity of Catholics throughout the world. In line with this policy and to make contacts in the United States, which had no diplomatic ties with the Vatican, he asked the Holy Father's permission to make the trip. The aging Pope replied, *"Va figliolo, staccati un instante da me. Viaggia!"* – "Go, little son, leave me for a short time. Travel!" This was the first time in history that a Papal Secretary of State had visited the United States.

Pacelli had been well briefed on the ways of American journalists, and on the way over he had typed out a "handout" himself, which he now distributed to the reporters. In it he emphasized that his visit was purely personal – to see for himself the country "where people know how to unite so nobly a sense of discipline with a well-ordered liberty."

The crowding, pushing reporters, the colloquial questioning, and the lightning storm of flashbulbs did not bother him at all. Smiling happily, he walked down the gangway determined to see America like an American.

So he did all of the things a tourist is supposed to do. He shot up to the top of the Empire State Building, and properly admired the skyline of New York. In Philadelphia, he saw the Liberty Bell, and in Washington drove out to Mount Vernon. He thought that ride behind the screaming motorcycles of his escorts was great fun, for he always loved speed.

In Washington he gave an address at the Catholic University, where he spoke a little wistfully of its offer of a professorship saying, "Only the fatherly prohibition of Pius X kept me from accepting such an agreeable invitation, and so it does not seem to be entirely strange that I am here."

During his stay in the Capital he made his only political speech – if you could call it that – to five hundred newspapermen at a luncheon in his honor at the National Press Club. Speaking his slow, precise English, he told them of their responsibilities for molding public opinion toward peace, and added, "Glory belongs not only to those who triumph on the battlefield, but to those who safeguard tranquillity and peace."

Then the Cardinal chartered an airplane and roared away on a whirlwind tour of the United States: Cleveland, Chicago, Notre Dame – where he received an honorary degree – St. Paul, San Francisco, Los Angeles and Hollywood – where he enjoyed a visit to a movie studio – Boulder Dam, Kansas City and back to Chicago. Though he visited many Catholic institutions, he did not confine his interests to them, but endeavored to make contact with every aspect of American life.

As he boarded the ship for his return voyage, Pacelli said with real sincerity, "I am leaving America with sorrow, and yet with gratitude in my heart to all with whom I have come in contact,

Cardinal Pacelli visiting Belgian coal mines in 1929.

In 1934, Cardinal Pacelli, as papal Secretary of State, journeyed to Buenos Aires, Argentina, for the International Eucharistic Congress. He is shown above at the solemn reception given him on that occasion.

Cardinal Pacelli served Pope Pius XI as Secretary of State.

and with the prayer that Almighty God may continue to bless this great nation, that its citizens may be happy and that the influence of the United States may continue to be exercised for the promotion of peace among peoples."

The Cardinal's arrival in Rome was an unhappy return to cold realities. Pope Pius XI was very ill. Pacelli had been appointed Camerlengo of the Church in 1935, which meant that if the Holy Father died he must make all executive decisions until a conclave met and a new Pope was elected. Thus, in addition to anxiety for his beloved Pope, was added mounting cares of state.

February 11, 1939, was the tenth anniversary of the signing of the Lateran Pact and coincided with the aging Pope's sixtieth year as a priest. A celebration was planned; and Pius and Pacelli began drafting an address which they hoped might yet stem mankind's downward drift. Sick as he was, the Pope refused to conserve his energy. Pacelli, worried by the amount of work the Pontiff was putting in on the speech, begged him to take more rest. To this Pius flashed the reply, "The Church is better off with a dead Pope than with a Pope who cannot work!"

The inevitable happened. On the evening of February 9, the Holy Father suffered another heart attack. Doctors were called, who pronounced it slight, and when Pius was made comfortable for the night, Pacelli allowed himself to be persuaded to go to bed.

But he could not sleep. At five o'clock in the morning of February 10, Pacelli was already dressed and working in his room when he heard confused murmurs outside his door, and a gentle knock. Not even pausing to ask a question, since he knew in his heart the answer, he went swiftly to the Pope's apartment.

He was only just in time to kneel beside the bed of the man who had offered his life for the peace of the world. With his hand clasped in that of his friend and advisor, Achille Ratti died.

Wearily Pacelli rose from his knees, and gently folded the dead Pope's arms across his breast. Then he stooped down and lightly kissed his friend's serene forehead.

Then Eugenio Pacelli rose again from his knees and walked slowly from the room.

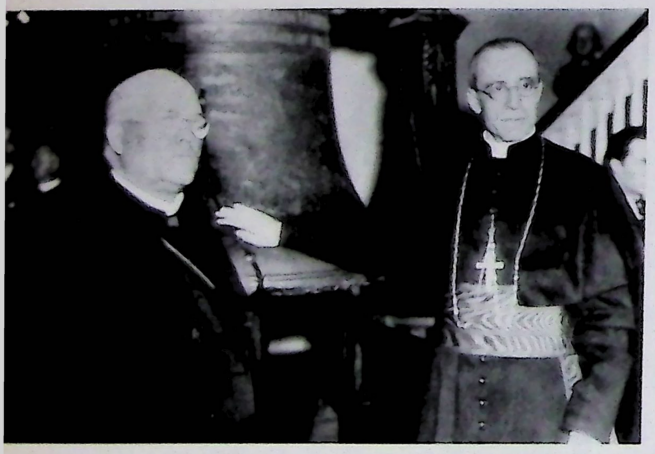
In the long corridors of the Vatican Cardinal Pacelli's pace

Cardinal Pacelli became noted for his tact and ability in diplomatic affairs. He is shown here in Berlin where he served as Papal Legate.

The first Pope to have travelled by air, Cardinal Pacelli is seen stepping from an airliner in Burbank, California on his arrival from San Francisco.

Archbishop John J. Cantwell and other Los Angeles Catholic leaders greeted Pacelli upon his arrival in October, 1936.

Cardinal Pacelli had long wanted to visit the United States, and in 1936 his wishes were realized. Pacelli, well-briefed on the ways of American newsmen and American exuberance, toured the country from coast to coast displaying enthusiasm and appreciation for the sights much as any tourist might. He is the first Pope to have visited the United States.



Pacelli and Cardinal McDonald visit the Liberty Bell.

Cardinal Pacelli marches in procession with Cardinal Hayes to attend mass at St. Patrick's in New York.

Cardinal Pacelli offers his ring to be kissed by one of the members of the Carroll Club at their reception for him in New York on November 1, 1936.

unconsciously quickened – there was so much that he must do! In his office he became, temporarily, an efficient executive issuing the orders that started the vastly complicated arrangements which must be made. First he signed the death certificate, then dispatched messages keyed to the urgency of the moment to sixty-two cardinals in fifteen different nations, officially informing them of the death of their Pope and summoning them to Rome to participate in the election of his successor. The messages went by private courier, by telephone and cable, whichever was quicker. The princes of the Church were allowed only eighteen days to reach the Eternal City; for in February, 1939, the world was teetering on the edge of the abyss of war, and the Church, which was the best hope of peace, must not be left for long without a ruler.

Then arrangements must be made for the burial of Pius XI, with all the mournful pomp that tradition and his high place demanded. Innumerable details had to be worked out and the elaborate ceremonies planned and timed so that no unseemly confusion should mar their solemnity.

It must have been with pity in his heart that Eugenio Pacelli watched the preparations, for he knew that the new Pope would face a world-wide turmoil and such difficult decisions as, perhaps, no man who wore the Fisherman's Ring had ever known before. Thinking of the awful responsibilities which he knew might well be laid on him, he watched the carpenters and workmen carrying heavy timbers and planks across the marble floors and building wooden partitions in the great galleries of St. Damasus. They divided them into sixty-two enclosures, each of which was in turn partitioned into three rooms, thus forming small apartments. In these the cardinals, each with two attendants called conclavists, would live until a Pope was chosen. In addition, a small hospital was set up. Kitchens were installed as well as accommodations for the Governor of the Conclave, the guards, doctors, apothecaries and servants in attendance. Everything was ready for the opening ceremony by March 1.

As he moved through the entrance of the Sistine Chapel, Eugenio Pacelli found that emotion heightened its ancient beauty for him. Sixty-two low thrones were ranged along the walls of the chapel within the sanctuary. Over each throne was stretched a canopy of purple velvet, heavily fringed; and before each was a small writing desk on which were a candle, matches, paper, pen and sealing wax.

The procession of cardinals, moving over the mosaic floor of the chapel with the faint swish of feet, approached the altar, marvelously inlaid with mother-of-pearl, the altar at which the Pope alone may officiate. Before it Eugenio Pacelli sank to his knees and slowly repeated the sacred oath that he would choose freely and deliberately, uninfluenced by political advantage or any worldly consideration.

One by one the other members of the College of Cardinals repeated the solemn oath. After that the cardinals' assistants, the Governor of the Conclave, the Marshal, and all the attendants and servants swore to observe the rules governing the Conclave.

Cardinal Pacelli had one more duty to perform before retiring. He personally inspected the Hall of the Conclavists and the reserved area, making sure that no intruder was present, and that it was sealed off from the world. As he walked through the spacious corridors he could hear bells ringing and the ushers crying, "*Extra omnes*." The Conclave had opened; no unauthorized person remained. The next day, March 2, 1939, was Pacelli's sixty-third birthday.

When the cardinals were all seated on their shrouded thrones, the senior cardinal drew the names of the three scrutators – the tellers – from a velvet purse. Then, in silence so complete that the faint scratching of pens sounded clearly, the cardinals prepared to register their choice. Each had received a ballot on which was printed in Latin, "I choose as Sovereign Pontiff The Most Reverend Lord Cardinal....."

The Sistine Hall and Library at Vatican City.

When a new Pope is to be selected, the College of Cardinals meets in solemn conclave. Each Cardinal is given a ballot (above) which reads "I choose as Sovereign Pontiff The Most Reverend Lord Cardinal . . ." Ballots are folded and placed in a chalice on the altar in the Sistine Chapel. If the Cardinals have agreed and a new Pope is elected, the ballots are burned in a stove (below), giving off a white smoke and announcing to the world the election of a new Pontiff. If no decision is reached, wet straw is mingled with the ballots when they are burned and a black smoke divulges the news.

When they had finished, the scrutators took the chalice and shuffled and counted the folded ballots. They announced that the number was correct – sixty-two votes had been cast. Seated at the long baize-covered table, they unfolded the slips of paper and read aloud the name written in the center of each.

As the names rang out, Eugenio Pacelli heard his most frequently of all. Before the counting was done the scrutators had called "Eugenio Cardinal Pacelli" thirty-five times. He had received more than half the votes on the first ballot, but not the two-thirds necessary to elect.

The pens were scratching again; the cardinals moving softly toward the altar to slip the sealed and folded papers into the chalice for another vote. This time it is known that Pacelli voted for Cardinal Dalla Costa of Florence.

Again the scrutators opened the ballots and read them, and this time they called Pacelli's name more than forty times.

So Pacelli was elected on the second ballot, for the count was a bare two-thirds of sixty-two. There was a rustle behind the draped thrones of the cardinals. The Master of Ceremonies moved to proceed with the formal announcement. But those who were there say that Pacelli, greatly agitated, stepped from behind his purple curtains, and humbly begged his colleagues to search their hearts and vote once again. They accorded him his wish.

In the tense silence of the chapel, the pens whispered as the voting began again. The slips of paper were piled on the green table, and this time, with a single exception, the scrutators had but one name to say. The vote was unanimous for Pacelli, save for his own ballot, which this time he cast for Granito, Cardinal di Belmonte, Dean of the Sacred College. As the scrutators called his name for the last time, those present say that Pacelli's face was filled with anguish.

When the count of ballots had been verified, the Cardinal-Deacon rang a bell and opened the chapel door. The Secretary of the Conclave accompanied by the Master of Ceremonies and the Sacristan of the Vatican entered. With the Senior Cardinal they approached Pacelli's throne. In firm tones the Cardinal asked, "*Accipisne electionem?*"

For a tremendous moment no answer came. Then in an awed whisper the new Pope answered, "*Accipio!*"

Now each cardinal swept back the baldachines; all the thrones were uncovered except Pacelli's which still bore the sign of sovereignty.

Again the senior cardinal spoke: "What name do you wish to bear?"

In a firmer voice came the answer, "Pius."

Then the Pope rose to his feet and walked with grave dignity to the sacristy. There he took off his cardinal's robe and was robed in the Papal cassock of pure white, a color he would never leave off, even in death. He returned to the chapel, and now the cardinals who had been his equals a few moments before knelt in turn before him and kissed his hand and his narrow foot as a sign of their submission to his authority. All the time his lips were moving, and the kneeling cardinals heard him repeating over and over the words, "Miserere mei!"–"Have pity on me!"

The Pope is officially Supreme Pontiff from the moment of his election, but his coronation has always been looked upon as the symbolic expression of his assumption of that high office. Eugenio Pacelli was elected on March 2, 1939. He named March 12 as the day of his coronation. In order that the spiritual impact of the ceremony should be as effective as possible, he decided that the coronation should be held in full view of the people of Rome.

This would be the first time since before the fall of Rome in 1870 that a Pope had been crowned in public, and the news raced like a flash fire through the city, filling every home with eagerness. The excitement was especially intense in his own quarter, the

Pope Pius XII blessing a throng gathered in St. Peter's Square, Vatican City.

Monte Giordano, where everyone joyfully anticipated seeing one of their own people assume the triple crown.

Eugenio Pacelli, now sixty-three years old, was up very early the day of the ceremony. He spent a long hour in silent prayer and meditation, strengthening himself for the ordeal. At about 7:15 he started for the Sacristy accompanied by the papal chamberlains and attendant monsignori. There they helped him to vest for the processional entry into the cathedral.

The robing took more than an hour, as the many ceremonial garments were one by one placed upon him. The Pope's tall, ascetic figure seemed to bow under the enormous weight of his vestments, and when he moved there were deep imprints of his narrow feet in the thick carpet on which he stood. But Pius' face was unmoved except for a moment when he raised his luminous black eyes to the cross above the cupboards and asked help from One who also bore a heavy burden.

The procession had already formed near the courtyard of St. Damaso, and the Pontiff now took his place at its end. Down the broad marble steps of the Scala Regia, the Royal Stairs, it wound into the columned portico of St. Peter's. It halted before the Holy Door, which is opened but once every quarter century in the Holy Year. Pius slowly walked toward the door, and seated himself on a small throne that had been placed in front of it. The canons of St. Peter's, forming a double file, came forward and offered their homage to Pius XII.

The Pope accepted it and thanked them for their welcome to the Church. Already the taut skin of his face showed the emotional and physical strain under which he labored, but his voice was strong and clear.

Now the *sedia gestatoria*, the huge white and gilt sedan chair of ceremony, was brought forward. The Pope stepped into it, and was raised to the shoulders of the stalwart guards who followed the procession into the Church.

By six o'clock that morning, St. Peter's had been filled by a congregation of more than 70,000 people. All the bells of Rome had been pealing thunderous joy since early morning. At 8:15 they all stopped at once, and the sudden silence seemed a physical thing. Then the soft vibrancy of music was felt rather than heard as the procession entered the basilica. At its head walked the habited superiors of the religious orders. They were followed by the papal valets in red-flowered damask. Then came the monsignori in their red cassocks, befurred with white, the glowing purple of the bishops, the vibrant scarlet of the cardinals. The vested prelates carried white silk cushions on which rested their miters. On one cushion, larger than the rest gleamed the triple crown. Last came the Pope himself carried high above all heads between the gently stirring plumes of white ostrich feather fans, a frail figure in the enshrouding folds of his vestments of white, gold-laced silk. His fine features were rigid, his eyes enraptured, seeming lost in the immensity of the Almighty.

But from the high, gently swaying *sedia gestatoria*, Eugenio Pacelli could see in the shadowy vastness of the Church an infinity of faces all turned toward him, and occasionally his features relaxed and his eyes smiled as he raised his hand to impart the papal blessing to his right and to his left.

At the altar of St. Gregory the ceremonial chair was gently lowered to the floor and Pius stepped out. He assumed the vestments of the celebrant of the Mass. But before Pius moved again toward the High Altar, a server, holding a silver salver on which were three balls of flax, moved before him. The server set one of the flaxen balls on fire, and, as it flared fiercely and died, he said in loud tones, "*Sic transit gloria mundi!*"

Three times he performed this rite, and each time Pius gravely acknowledged the reminder of the evanescence of earthly glory.

Around the Pope's shoulders now was placed the *pallium*, a long strip of white wool into which are woven black crosses, the symbol of jurisdiction. As the Mass began with all the solemnity accumulated through nineteen centuries, he took his place on the throne underneath the Chair of St. Peter. The rite proceeded through its stately course. The Epistle and the Gospel were sung in Latin and Greek. At the Consecration, Pius came forward and elevated the Host to the four corners of the earth. A blare of silver trumpets rang out from high up in the dome, accompanied by a metallic clash as the guards presented arms.

After the last Gospel, His Holiness turned from the Altar and facing the multitude, like a white flame in his jeweled chasuble, imparted his three-fold blessing.

When the Mass was over the Provost presented the Holy Father with a purse in which were twenty-five golden coins – the Mass stipend. In accepting it Pius knew that he was acknowledging his office as a priest. He gravely thanked the Provost, and passed the heavy purse to his train bearer. The procession now reformed and moved back up the aisle.

The crowd waiting in St. Peter's Square was so great no man could guess its numbers. The people had climbed on parapets and window ledges and perched precariously on top of the chimneys. Into that vast assemblage the congregation, seventy thousand strong, issuing from St. Peter's, slowly forced its way. This took a long time, and it was after midday when the papal standard bearer appeared on the balcony facing the Square and set the banner of the Church beside the throne on the platform. He retired, and soon a cascade of miter-crested cardinals and bishops in scarlet and purple poured in and arranged themselves to the right and left of the standard. A little moment passed, and the Pope in gleaming white appeared at the entrance, hesitated for an instant in the face of the heaven-splitting crash of cheers, and then walked forward to seat himself on the throne.

The coronation itself was surprisingly brief. A cardinal-deacon stepped toward the throne and removed the miter from the Holy Father's head. As he backed away, the senior cardinal-deacon came forward holding the triple crown in his outstretched hands. There was a flurry of scarlet silk as he made his obeisance. Holding the tiara over the Pontiff, he said in slow clear tones, "Receive the tiara adorned with three crowns, and know that you are the Father of princes and kings, the Pastor of the Universe and the Vicar on earth of Our Lord Jesus Christ, to whom belongs honor and glory, now and forever, world without end."

Then he slowly lowered the crown onto the dark head before him.

That was all, but as the weight of the great tiara pressed down on Pius' brow, the full import of the ancient formula exalted his mind. He was Ruler, Father, Vicar, and he was no longer afraid.

Still crowned with the tiara, Pius raised himself, and descending the podium, walked to the balustrade. Slight though he was, the majesty of the Church seemed to enlarge him as he stretched out his arms to all that throng and all the world. His voice rang clear and sonorous as he said, "May the blessing of Almighty God, Father, Son and Holy Ghost descend upon you and remain with you forever!" ♦

Papal blessing from the "sedia gestatoria" as His Holiness goes to St. Peter's. ♦

the Pope holds audience

Pope Pius XII receives American envoy Myron Taylor.

A King from the Belgian Congo in audience with Pius XII.

His Holiness receiving American sailors.

The Pontiff greets an Italian athlete.

Pope Pius XII and well-wishers on his 80th birthday.

Pius delights in meeting children.

Francis Cardinal Spellman, Archbishop of New York, is a favorite friend of Pius'.

Patriarch Massimo IV of the Byzantine Catholic Rite pays tribute to the Supreme Pontiff.

Solemn coronation blessing.

Pius attends beatification ceremonies.

Coming down the Scala Regia.

Swiss Guards parade before St. Peter's.

HIS REIGN

by Nazareno Padellaro / Robert L. Reynolds

PIUS XII RECEIVED THE TIARA as though it were a helmet, for Europe was in arms.

The objects of Pius XII during the six tragic years from 1939 to 1945 are easily summarized: to bring to bear all the moral authority of the Holy See to avert war; to do all he could to limit it when it had once begun; to keep Italy from participation; to seek by every means to mitigate its horrors; to help the invaded countries; to save Rome; and to denounce unceasingly all tyranny and all crimes against humanity.

As he lifted his hand in the first of the countless apostolic blessings he was to give as Pope, what must have struck him above all else was his utter aloneness.

As Eugenio Pacelli, the new Pope always had been a man of ascetic life and considerable reserve. Now, his relationships with even his closest acquaintances were on a radically different footing. Visiting the sickroom of his old friend Francesco Cardinal Marchetti-Selvaggiani soon after his election, the Pope saw the venerable churchman try to raise himself out of his bed. The effort was beyond him, and he said apologetically, "I beg Your Holiness' forgiveness if I am unable to render due homage . . ." With a smile at once reassuring and wistful Pius answered: "Don't fatigue yourself. For this evening, let us be just Eugenio and Francesco."

It was a particularly difficult time to be without close friends. As the pontificate of Pius XI had drawn to a close the Vatican had seen the systematic violation of the concordats it had signed with several nations.

The Italian press talked about 'sowers of panic,' alternating threats with abuse. But the Pope, in every allocution—and he delivered fourteen during the month of May 1939—had one subject alone, which was peace. He addressed pilgrims and young married couples, recalling the foundations of the democratic virtues and assuring all who heard him of his profound anxiety over the uncertain fate of peaceful relations between the nations. He broached a theme to which he was to return vigorously many times: what fate would the future hold for those who sought to make strength triumph over justice? 'The hand of Constantine,' he said, 'which built this temple to the glory of God, was the same as that which broke the cruel tyrants and gave freedom to the Church.' . . .

The Holy See exerted itself in every way possible to bring one gleam of reason into those last few tormented months. Less urgent business was postponed. A prudent reserve was maintained at the Vatican, but hope had not yet been abandoned:

'We do not wish, We have not the heart even now, to abandon hope that a sense of moderation and reality will at length avert a conflict which, by common consent, would exceed anything hitherto experienced in the way of spiritual and material ruin.'

Paternal affection may have caused the Holy Father to turn a blind eye to the evidence. But other words show that this evidence could not forever be ignored; it dispelled the last vestiges of generous illusion. 'In the present circumstances, We desire that this blessing shall be a pledge of peace: peace for Italy, for Europe, or for the world.'

The signatures were hardly dry on the Nazi-Soviet pact in Moscow when Pius XII spoke in tones of solemn warning to the nations and their rulers who were rushing headlong towards disaster. Over the Vatican radio the voice of the Pope, the voice of truth, was raised, above base passion, in all its clarity: 'It is by force of reason, not of arms that justice prevails; empires not founded upon justice are not blessed by God. Politics divorced from morality betray the very people who treat them as such.' It was a prophecy. 'Nothing is lost through peace. All can be lost through war.' These grave words, slowly and solemnly uttered, were true then and will remain so.

On September 1st, Cardinal Maglione was called to the telephone by Mgr Orsenigo, who informed him that the German Army was already marching towards the Polish frontier. The Secretary of State conveyed this news to the Sovereign Pontiff. Pius XII withdrew to his chapel to pray and weep: men who had always admired his imperturbability saw him shaken by sobs. Pius XII's personal Golgotha had begun.

As Primate of Italy, the Pope was afraid that the sufferings, misery and privations entailed by war would be followed by a collapse of spiritual values among his people. If neutrality could be preserved, Italy would be an oasis of peace in Europe; but if Rome were caught up in the vortex of war many nations would find themselves cut off from the Holy See, notwithstanding the guarantees of international law and the Lateran treaties.

In spite of all the Holy Father's efforts, Italy now hurled herself into the furnace. The bells of St. Peter's seemed as though trying to drown the din of martial music. They seemed to carry the sad echo of that prayer whereby the Sovereign Pontiff, like a parish priest when great storms threaten the fertile fields, begs God to turn aside His wrath.

Now that the cause of peace had been lost, the Pope devoted himself exclusively to the interests of truth and charity. His addresses and letters together form a complete commentary on the situation. Strange as it may seem, they create a sense not of depression but of exaltation, proclaiming the Christian duty to ameliorate a world made hideous by war.

Victory seemed already within the grasp of the enemy, but Pius XII, addressing the peoples of the world, raised his voice against that triumphant might which proposed in its arrogance to establish a New Order.

Christianity, said Pius XII, is invincible. This, he proclaimed, was so certain that the masters of the hour could never construct an enduring New Order. The principles of their social morality did violence to the rights of nations, oppressed minorities, seized and monopolized economic resources; while they themselves practised total warfare, depended upon the ever-increasing production of

armaments and were guilty of religious persecution. The Pope condemned the characteristics of Hitler's New Order as violations of the natural law of nations, unmasking to the world all that the so-called liberators were and all that they had done. 'Within the limits of a New Order founded on moral principles there is no room for the violation of the freedom, integrity and security of other States, no matter what may be their territorial extension or their capacity for defence . . .'

Pius XII decided to reorganize the charitable work of the Holy See. Its central offices were in Rome, and it was in touch with correspondents all over the world. Twice a week, hundreds of parcels and letters were sent out to destinations in every continent. Those in internment camps and prisons began to live and hope anew. So as not to arouse the suspicions of censors whom nothing escaped, a special technique was used in the transmission and reception of news. Little by little, a vast card-index system was built up in which every card represented a personal tragedy and a personal hope.

In the year 1943 alone, 244,692 messages were transmitted in many languages by the Vatican radio.

The Vatican Relief Organization, on the other hand, worked in silence. It received gifts from many quarters, but no one will ever know by what secret paths the Holy Father's unlimited compassion reached the misery and hunger and despair of so many unfortunate people. Relief was sent to France, Belgium and Holland; food and medical supplies to Greece, Finland, Norway, Abyssinia, Malaya and the Philippine Isles.

But these are only examples; Apostolic nunciatures and delegations all around the world did likewise. The gifts to prisoners of war, the assistance sent to the afflicted, showed that charity had never so many hands, nor hands so full.

Every department of ecclesiastical learning—theology in all its branches, scriptural exegesis, canon law, and liturgy—was provided for in prison camps. Professors and students alike were drawn from among the inmates themselves. It is impossible here to describe all that the Holy See did to assist the victims of war; but some idea may be obtained from the archives of the Swiss Catholic Mission at Fribourg, which sent out such material as scientific and other textbooks, as well as light literature and even gramophone records.

The Holy See took full advantage of its neutrality in working for prisoners in Japanese hands. In 1942 the Japanese Government appointed M. Harada as Minister to the Holy See. President Roosevelt had been forewarned of this; he raised no objection, and the work of the Nuncio in Tokyo was greatly facilitated.

The Roman sky was clear and undisturbed; suddenly the anti-aircraft defences went into action. On every hand the cry was raised: 'Rome is being bombed!' People had no time to reach the shelters before the first bombs fell. The Basilica of San Lorenzo *fuori le mure* was hit. The attack continued for about two hours; incendiaries were used, and Romans noted a coincidence—on that date, almost nineteen centuries earlier, Nero fired the city.

Houses were still collapsing, bombs still exploding, when Pius XII left the Vatican to see what damage had been done. His presence was stronger than that of death; many people left their shelters and gathered in the Piazza del Verano to pray with the Holy Father, who knelt, it is said, on a coat spread for him by a working man. Then he had seen the diplomatic representatives of Britain and the United States, telling them that every time Rome was subjected to the outrage of aerial attack he would share the dangers to which his children were exposed.

Rome was declared an open city, and the Italian Government accordingly requested the Holy See and the Swiss Federal Council to notify the Governments in London and Washington that appropriate measures had been taken. The Romans in thousands went to the piazza before St. Peter's to express their gratitude to the Pope.

The king fled with his Government; war was now at the very gates of Rome, and gunfire could be heard at night. The doors of St. Peter's remained closed for three days.

The Vatican now had Hitler's Germany on its frontiers, and two German sentries guarded the demarcation line at the far end of the piazza. A terrible man-hunt began. Basilicas, churches and presbyteries, convents, colleges and hospitals all served as places of refuge for those who feared persecution. The Pope, precisely because he was so anxious to do all he could for the relief of the oppressed, had to prevent them from taking refuge in the Vatican, as many tried to do. If deserters and fugitives had found asylum in the Vatican, there would have been pretext for reprisals.

But if the Vatican could not open its doors, no one was turned away who sought refuge with a priest; indeed, many of those wanted by the Germans had disguised themselves as clerics or religious.

The Sovereign Pontiff was the last hope of the Jews. He had already paid twelve kilogrammes of gold to save two hundred members of that race, when the Nuncio to Italy, Mgr Borgongini Duca, visited the concentration camps where foreign Jews were held and heard them ask in anguish whether they were to be delivered to the Germans. The Nuncio assured them that the Pope would intervene on their behalf; and, despite repeated demands from the German authorities, he managed to do so. Meanwhile, the clergy did all they could to hide the Jews, though at least one priest, Don Aldo Mell, of Lucca, was shot for doing so. In July 1944, a month after the liberation of Rome, the Chief Rabbi in Italy, Dr. Israel Zolli, made a solemn declaration in the Roman synagogue, paying tribute to the Holy See for having condemned the anti-Semitic laws and diminished their effects.

With the spring of 1945 the war drew to its end. What must be the first step in the work of restoration? The prompt and swift return of prisoners and the interned, military or civilian, to their homes. The Pope, expressing the anxiety of countless families, demanded that the chains should be allowed to fall from those in bondage. He asked also that men should once more embrace the spirit of love, of concord, of goodwill; that they should have done with all hatred, distrust and bitterness. Recalling the words of the prophet Ezekiel, he prayed God to fulfill His promise: 'I will give them a single heart, I will breathe into them a new spirit, and I will tear out from their bowels a heart of stone, to replace it with a heart of flesh.'

Most observers thought, 18 years ago, that Eugenio Pacelli was elected to the papacy primarily because the Church needed an experienced hand to guide her through the labyrinth of international politics. He had the requisite skills and he has performed this task well. But history may remember him for achievements quite different and, in the long run, more important.

First: He has used the powers of his office to make Catholicism a good deal more meaningful to the faithful. He has relaxed certain regulations surrounding the Mass and the Sacraments and encouraged increased participation by the laity in the ceremonies of the Church.

Second: He has brought the papacy closer to the people. During his pontificate he has seen and spoken to more people than any other pope.

Third: While Pope Pius has generally remained aloof from the political struggle between East and West, he has been an intellectual and moral leader in the fight against Communism.

Fourth: He has stressed the teaching role of the papacy. The burden of his words has been to remind men that life means little

Eight hundred mitred bishops attend a Papal Mass during the 1950 Holy Year when Catholics the world over united in thought with participants in the solemn ceremonies.

without respect for human dignity, faithful service to one's vocation and a continuing devotion to peace.

Over and above these specific achievements there has been, for the Catholic at least, the strengthening example of the man himself. Ever since the beginning of his reign, Pius XII has been photographed often, and his words and deeds have been widely reported. As they have watched the lines of age, illness and struggle etch themselves on his face, and as they have read his vivifying words, Catholics all over the world have been confirmed in their faith.

Among what might be called the specifically religious acts of Pius XII there are many which will insure his reign a lasting remembrance. Foremost among them is his encouragement of more intelligent participation by every Catholic in the Church's official worship, called the liturgy.

In two encyclicals, one on the liturgy itself, the other on the music which accompanies it, he has repeated his conviction that the laity, who are required to attend Mass, should not remain "dumb and idle spectators" but should be urged to participate and taught how to do so. To make it easier for them to get to Mass and to receive Holy Communion, he has relaxed the fasting regulations associated with the Sacrament and permitted Mass to be said in the afternoon. And to increase popular understanding of ceremonies other than the Mass, he has allowed wider use of the vernacular at baptisms, weddings and funerals.

A life-long ambition for almost every Catholic is to visit Rome and see the Pope. In the 18 years of Pius XII's reign, a staggering number of them—and of non-Catholics as well—have done so. Three periods stand out: World War II, when the Pope received hundreds of thousands of servicemen and women of every Allied nation; the Holy Year of 1950 and the Marian Year of 1954-55, during each of which the total number of pilgrims ran into millions.

The wartime audiences were a revelation, both for the Pope and the military. After an audience with U.S. sailors, one of their number led the rest in a rousing "Hip, hip, hooray—His Holiness!"

Pope Pius moves among the crowds easily and graciously, firmly raising each person from his knees and greeting him warmly. He asks (often in the visitor's language) where he comes from and what he does for a living. If anyone has brought along religious articles to be blessed, the Pope obliges readily. A flustered U.S. Congressman once pulled out a package of cigarettes instead of a box of medals.

It is not only private citizens who ask to see the Pope. Among prominent Americans he has received are Dwight D. Eisenhower (when he was still in uniform), ex-Presidents Truman and Hoover and Secretary of State Dulles.

For Pius XII, these audiences seem to be central to his mission as Pope, for though he is advancing in years and is not in the best of health, he continues to receive more than 1,000,000 people a year. He imparts to each the quite justified conviction that the successor of Peter cares deeply about every member of his flock.

Whenever the Pope appears in St. Peter's Square, carried above the heads of the crowd in his gilded chair, a shout of *"Evviva il papa!"* precedes him across the broad plaza. Like surf pounding a beach it swells, crests and finally breaks, engulfing the spectator with its roar, and then ebbs to a murmur as the swaying figure moves on. In part, this overwhelming enthusiasm stems from the volatile Italian temperament. In part it reflects the almost universal personal esteem for Pope Pius XII himself. Essentially it springs from something deeper: the belief that the Pope is more than a wise and saintly man in glittering vestments; that he is, in fact, the representative of Christ on earth. For the Catholic he acts with Christ's authority to teach, guide and govern the entire Church, and though only a man, there is upon him the mark of the hand of God. ♦

Pope Pius XII addresses throngs of pilgrims from Bernini's famed papal altar at St. Peter's. ♦

from the Wisdom of POPE PIUS XII

man

On the day when God formed man and crowned his brow with the diadem of His image and likeness, making him king of all living animals in the seas, in the skies, and on the land, on that day the Lord, Omniscient God, made Himself man's master. He taught him agriculture, how to cultivate and care for the delightful garden in which He had placed him; led to him all the beasts of the fields and all the birds of the air so that man might name them. And he gave to each of them its true and fitting name. But, even among that multitude of beings subject to him, man felt sadly alone and looked in vain for a brow which resembled his own. From man only could another man issue forth who would call him father and progenitor; and the helpmate given by God to the first man also comes from him and is flesh of his flesh, fashioned into a mate for him, named from man because she was derived from him. On the topmost rung of the ladder of the living, God placed man, endowed him with a spiritual soul, to be the prince and sovereign of the animal kingdom. Manifold research in the fields of paleontology, biology, and morphology on various problems regarding the origin of man has not yet yielded anything positively clear and certain. We must therefore leave it to the future to answer the question as to whether someday science, illuminated and guided by revelation, will be able to reach certain and definite results in such a momentous matter.

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Man is great. The progress he makes in the physical, natural, mathematical, and industrial sciences, eager for ever better, wider, and surer advancement, what is it but the effect of the domination he still exercises – even if limited and strenuously gained – over inferior nature? And when has human ingenuity ever searched, scrutinized, penetrated nature as at present, in order to get to know its forces and forms so as to dominate them, bend them in its instruments, and make use of them as it pleases?

Man is great, and he was still greater when created. If he fell from his original greatness, rebelling against the Creator, and went, an exile and wanderer, out of the Garden of Eden, gathering in the sweat of his brow the bread which the earth gave him, amid tribulations and thorns; if the sky and the sun, the cold and the heat, if refuges and forests, if so much other wear and tear and travail, so many discomforts due to environment and conditions of life debased his face and figure; if the remnants of the command once given to him over the animal world are nothing more than a fading recollection of his former power and a tiny fragment of his throne; even in his ruin he looms great because of that divine image and likeness he carries in his spirit, and on account of which God was so pleased with the human creature, the last work of His creative hand, that He did not disarm or abandon him when he fell.

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Two gifts, which raise him very high between the world of celestial spirits and the world of bodies, make man great, even since his downfall: the intellect, whose view surveys the created universe and crosses the skies, yearning to contemplate God; and will, endowed with the power to choose freely, servant and master of the intellect, which makes us, in different degrees, masters of our own thoughts and of our actions before ourselves, before others, and before God.

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God is the sole commander and legislator of the universe. He is a sun that, in the infinite magnificence of its light, diffuses and multiplies its rays, resemblances of itself, in all the fields of creation; but no image can equal Him. Thus man too, when he does not find a word which alone can sufficiently express the concept of his mind, multiplies words in various ways. Similarly, in the multiplicity of creatures there is a diversity of natures and a different divine vestige, depending on how close they come to God in the resemblance of the being which is theirs.

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If our flesh comes from dust and will return to dust, our spirit is immortal; it comes from God and yearns to return to God by this world's ladder of science, which, however, does not succeed in fully satisfying the immense thirst for truth which animates us. Let us bow before His wisdom, unfathomable in its mysteries and in His decision to give humanity as its dwelling this globe so full of wonders and surrounded by millions of wonders even more resplendent and immeasurable; wonders which, as the Creator contemplated His work on the day He accomplished it, were all seen by Him to be very good.

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Compounded of matter and spirit, himself an element in the universal order of beings, man on his journey here is in reality moving toward an end exceeding the limits of time, toward a goal set above nature.

science

True science neither lowers nor humiliates man in his origin. Rather, it elevates and exalts him because it perceives, recognizes, and admires in every member of the great human family greater or lesser traces of the divine image and likeness stamped upon him.

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The ingenuity, the willpower, and the action of man with his machines and his tools, though they cannot upset the order of nature, may reveal it. Contrary to rash statements in the past, the more true science advances, the more it discovers God, almost as though He were standing, vigilant and waiting, behind every door which science opens.

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The knowledge of God as unique Creator, a conviction shared by many modern scientists, is certainly the extreme limit which natural reason is capable of reaching; but it does not constitute the last frontier of truth. Science, which has encountered the Creator in its path, philosophy, and, much more, revelation, in harmonious collaboration because all three are instruments of truth, like rays of the same sun, contemplate the substance, reveal the outlines, and portray the lineaments of the same Creator.

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In the face of the prodigies of eternal wisdom which, in the sea of living, govern everything with undeviating order and direct all things toward hidden harbors, the investigating thoughts of the scientist are blind and mute, and give way to that humble admiring adoration that sees before it the marvel of creation, in which the hand of man was not present and which it cannot imitate, but in which his eye can discern a sudden flash of the power of God.

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If it is the duty of science to look for coherence and draw inspiration from sound philosophy, the latter may not arrogate to itself the claim to determine truths which belong exclusively to the sphere of experience and scientific method. For only experience, in the widest sense of the word, can indicate which, among the infinite variety of possible magnitudes and material laws, are those which the Creator really chose to realize.

prayer

Prayer is, first of all, collecting one's thoughts before the Lord. To seek out God, to find Him, it is enough to enter into yourselves, morning, night, or at any moment of the day. If you are joyfully in a state of grace, you will see in the intimacy of your soul with the eyes of faith God ever present as an immensely kind Father, ready to hear your requests and tell you also what he expects of you; you will find God present as a judge, mercifully and ready to forgive; or, better still, as the Father of the prodigal son, who will open to you His arms and heart.

Devout prayer! What is it? It is not a prayer sounding mere words only, while mind and heart and eyes stray in all directions, but rather the prayer of meditation which, before God, is wholly animated by filial confidence, becomes illuminated with live faith, is imbued with love for God and for one's brethren; it is the prayer always unfolding in the grace of God, always meritorious of eternal life, always humble in its intimacy.

Devotion is a great virtue that safeguards all the others. But its most beautiful and expressive act is prayer, which, for man, who is body and soul, represents the daily food of the soul just as material bread is the daily nourishment of the body.

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In the attitude of prayer man reveals his greatest nobility, hence it was strikingly affirmed that "man is great only when he is kneeling."

love

God is love, writes St. John, substantial and infinite love; He delights eternally, without desire and without satiety, in the contemplation of His infinite perfection; and, because He is only absolute Being, beside Whom there is nothing, if He wishes to call into existence other beings, He can draw them only out of His own wealth. Every creature, being a more or less remote derivation of infinite love, is therefore the fruit of love and does not move except through love.

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God's masterpiece is man, and to this masterpiece of love, He has given a power to love unknown to irrational creatures. Man's love is personal, that is to say, conscious; free, that is to say, subject to the control of his responsible will.

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In giving man body and soul, God has endowed him with the full powers of human nature. Beyond that man could not hope to reach; but God's intentions reached further. He gave to the human creature a new and superhuman gift: grace; grace, inscrutable prodigy of the love of God, a marvel the mystery of which human intelligence cannot penetrate, and which man has called "supernatural," thus humbly confessing that it surpasses his nature.

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The charm exercised by human love has been for centuries the inspiring theme of admirable works of genius, in literature, in music, in the visual arts; a theme always old and always new, upon which the ages have embroidered, without ever exhausting it, the most elevated and poetic variations.

But what new and unutterable beauty is added to this love of two human hearts, when its song is harmonized with the hymn of two souls vibrating with supernatural life! Here, too, there is a mutual exchange of gifts; and then, through bodily tenderness and its healthy joys, through natural affection and its impulses, through a spiritual union and its delights, the two beings who

love each other identify themselves in all that is most intimate in them, from the unshaken depths of their beliefs to the highest summit of their hopes.

matrimony

Married couples, in the providential mission assigned to them, are properly the collaborators of God and of Christ; something divine pertains to their achievements, so that they may call themselves *divinae consortes naturae*—partakers of the divine nature.

But as God never commands what is impossible and with the order which He gives grants also the strength to fulfill it, matrimony, which is a great Sacrament, brings, together with its duties that may appear superhuman, help that shows itself to be supernatural.

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Set your minds at rest: God with His Love neither destroys nor changes nature, but perfects it; and St. Francis de Sales, who well knew the human heart, concluded his beautiful page on the sacred character of conjugal love with this twofold advice: "Keep O husbands, a tender, constant, and cordial love for your wives... And you, wives, love tenderly, cordially, but with a love both respectful and full of deference, the husbands whom God has given you."

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The truth is that marriage, as a natural institution, by virtue of the will of the Creator, has not as a primary and intimate end the personal perfecting of the couple but the procreation and education of a new life.

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For the procreation of new life the Creator has appointed in marriage human beings made of flesh and blood, endowed with soul and heart, and these are called upon, as men and not as irrational animals, to be the authors of their descendants. It is to this end that the Lord wills the union of husbands and wives. The Holy Scriptures do in fact say of God that He made man in His image and made him male and female, and it was His wish—as is repeatedly affirmed in the Sacred Books—that "man leave his father and mother, and cleave to his wife, and that they form one flesh."

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This same Creator, Who in His goodness and wisdom desired the conservation and propagation of the human species to be served by the work of man and woman by uniting them in marriage, has also disposed that in this function the couple should experience pleasure and happiness in body and soul. The couple then, in seeking and enjoying this pleasure, do not do wrong. They accept what the Creator has destined for them.

The couple must know how to keep themselves within the limits of just moderation. The gravity and sanctity of the Christian moral laws do not permit an unrestrained satisfaction of the senses, which tends only to pleasure and enjoyment; they do not allow rational man to let himself to be dominated up to that point, as to either the substance or the circumstances of the act.

Some would allege that happiness in marriage is in direct proportion to the reciprocal enjoyment in conjugal relations. This is not so; happiness in marriage is instead in direct proportion to the reciprocal respect between husband and wife, even in their intimate relations; not that they simply judge immoral and refuse what nature offers and the Creator has given, but because this respect, with the mutual esteem which it generates, is one of the most efficacious elements of a pure and therefore all the more tender love.

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Why did God bring man and woman together in paradise? Not only that they might be custodians of that garden of happiness but also, in the words of the great Doctor of Aquino, because they were ordained for marriage to the end that they might generate and educate offspring, as well as for a common family life.

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An open heart is a source of happiness in the common life of a wedded couple, while a closed heart lessens its joy and peace. Do not make a mistake when you speak about the heart: it is a symbol and image of the will. As the physical heart is the principle of all bodily movement, so is the will the principle of all spiritual movements.

This mutual trust, this reciprocal opening of the heart, this mutual simplicity in sharing thoughts, aspirations, worries, joys, and sorrows, is a necessary condition, an element, indeed, an essential nourishment of happiness.

The souls of husband and wife should be put in common, as if to form of two souls one soul only.

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Conjugal love, as soon as it loses its healthy sereneness, its strong tenderness, its holy fecundity, and resembles selfish and profane love, is easily tempted to seek full enjoyment elsewhere.

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Let the husband wish to see, and enjoy seeing, his wife dressing and acting with becoming elegance according to his means and social standing, encouraging and cheering her occasionally by some thoughtful gift, by praise for her looks and charm. In turn, let the wife banish from her home all that is unfitting and offensive to the Christian eye and the sense of beauty, and likewise any severity that would wither the heart. Let both enjoy reading, maybe together, good, beautiful, useful books that can instruct them, broaden their knowledge of things and achievements and the horizons of their art or work, inform them of the course of events, and keep them firm and better indoctrinated in faith and in virtue. Let them freely, but moderately, indulge in healthy and decent amusements that bring relaxation and cheer the mind. Let each be happy to see the other excel in his or her profession or social activities, in making himself liked for his smiling pleasantness among their mutual friends; and let them never be envious of each other.

the family

In the order of nature, among social institutions there is none that is dearer to the Church than the family.

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Since, then, the primary function of marriage is to be at the service of life, Our special congratulations and Our paternal gratitude go to those generous married couples who, for love of God, and trusting in Him, courageously bring up a numerous family.

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We, too, are living in difficult times: perhaps it will not always be possible to give children the comfortable, pleasant life that one dreams of for them or to make them peaceful and satisfied through the goods one would like to secure for them, in addition to their daily bread, which we trust, with the help of divine Providence, they will not be lacking. But, more than any earthly goods, which cannot, even for the powerful and the feasters, ever transform this valley of tears into a heaven of delight, it is the parents who must give their children and heirs more valuable things, the bread and wealth of faith, the atmosphere of hope and charity, the incentive, to a courageous and steadfast Christian life in which the sacred duties of fathers and mothers, conscious of the loftiness of the parenthood granted to them by Heaven, will make them grow up and improve before God and their fellow creatures.

You are very welcome, indeed to Our Vatican City State, American Editors and Publ
~~We have had the joy of receiving during this past year~~
homeward bound from your visit to the various countries of Europe. Soon you will be
~~number of representatives of the press of the world, the largest~~
again in your native land and it will be your endeavor to make known to your larg
~~from your own country; and if Our message for them all has been~~
~~the same, it is because their profession unites them in striving to~~
~~attain practically the same purpose: to make known to the largest~~
audience what you have seen and learned,
reading ~~public the important events of the day, and~~ to evaluate,
the principles and aims of the men who are shaping ~~those~~ these events
forecast, as far as it may be possible, ~~to do so~~ the
~~with the foreseeable~~ consequences of the same. ~~For~~ To do this rightly a free press
~~the demand, a~~ necessary ~~condition~~.

Freedom may easily become a catch-word for the unwary and super

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The responsibility of man before his wife and children springs primarily from his obligations for their lives and involves his profession, his art, or his craft. With his professional labor he must procure for them a home, daily bread, the necessary means for a secure livelihood and sufficient clothing. His family must feel happy and safe under the protection he offers and gives with thoughtful foresight and the constructive activity of his hands.

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Every woman as a rule wants to be proud of her life's companion. Is it not therefore praiseworthy that the husband, activated by noble feelings and affection for his wife, exert himself to furnish his best endeavor and, within the limits of his ability, reach for the highest aim?

The entire behavior of the husband toward his wife must never lack natural, noble, and dignified kindness and warmth, as is fitting in men of sound temperament and God-fearing soul; men who with their intellect perceive the inestimable value that mutually virtuous, kindly behavior between husband and wife has for the education of the children. The example of the father has a powerful effect; it is a vigorous, living stimulus which encourages the children to regard the mother—and the father—with respect, veneration, and love.

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Certainly a woman can do more than a man to contribute to the happiness of home life. The husband's first duty is to assure the subsistence and the future of the family and the home through decisions which bind him and his children for the future: woman must apply vigilant diligence to caring for those thousand particulars, those intangible daily attentions which create the elements of the internal family atmosphere. And according to whether her diligence is correctly applied, or misdirected, or lacking, the atmosphere is rendered salutary, fresh, and bracing, or oppressive, spoiled, unbreathable. The actions of the wife in the home should always be like the work of the valiant woman exalted in Holy Scriptures: a woman in whom the heart of her husband trusteth, a woman who will render him good and not evil for all the days of his life.

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To woman more than man, the Lord has granted, with the sense of grace and harmony, the gift of lending attraction to the simplest things, precisely because she, made similar to man to help him establish the family, is born to spread gentleness and sweetness in the home of the family, and to ensure that their life together finds in the home its nucleus from which it grows, becomes fruitful, and flowers in its true unfolding.

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To work for schools and religious education: that is another valuable contribution to the welfare of families, as is also to encourage in the family a healthy naturalness and simplicity of manners, to strengthen religious beliefs, fostering in the home an atmosphere of Christian purity, able to protect it from harmful outside influences and all the morbid excitement that arouses unregulated passions in an adolescent's mind.

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The years, passing over handsomeness and beauty and the dreams of youth, take away some of love's freshness and give it in exchange a more thoughtful and austere dignity. The growing family adds to the burden which weighs on the father's shoulders. Maternity, with its cares, its sufferings, and its risks, calls for and exacts courage: the wife, in the field of honor of conjugal duty, must be no less heroic than her husband in the field of honor of civic duty, where he makes the gift of his life to his country. And if distance, absence, and forced separations, and other delicate circumstances, should intervene, obliging a husband and wife to live in continence, then the wedded couple, remembering that the body of each belongs to the other, will, without any hesitation, accept their duty, with all its claims and consequences, and will, with a generous heart and without weaknesses, maintain the stern discipline which virtue enjoins.

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The family does not exist for society, but society exists for the family. The family is the fundamental cell, the element which constitutes the community of the State, since, to use the very expressions of our predecessor Pius XI, of happy memory, "The State is such as the families and the men by whom it is formed make it, as the body is formed by its members."

fashion and virtue

There's nothing wrong, intrinsically, in keeping up with fashion. It springs spontaneously from human sociability, from the impulse which tends to be in harmony with one's fellowmen and the customs of the people among whom one lives.

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Bear in mind that fashion is not, and cannot be, the supreme rule of conduct; that above fashion and its dictates there are higher and more imperious laws, superior and immutable principles, that can in no case be sacrificed to the whim of pleasure or caprice, and before which the idol of fashion must be ready to abdicate its fleeting omnipotence.

the aged

The aged! People are sometimes, perhaps unconsciously, hard with regard to their little demands, their innocent manias, wrinkles that time has impressed on their souls, like those that furrow their faces, but that should make them more venerable in the eyes of others. People are easily inclined to reprove them for what they no longer do, instead of reminding them again, as they deserve, of what they *have* done. One smiles, perhaps, at their weakening memory, and one does not always recognize the wisdom of their judgments.

harmony

If three notes are sufficient to fix with their harmony the tonality of a musical composition, the song of spring for the Christian could be condensed into three notes, the harmony of which brings his soul in tune with God Himself: faith, hope, and charity.

on humanism

One might say that present-day humanity, which has known how to build the admirable, complex machine of the modern world, harnessing massive forces of nature to its service, still shows itself incapable of dominating their course, almost as if the rudder had slipped from its hand and, therefore, it runs the risk of being overwhelmed and crushed by them. Such inability to control should, of itself, suggest to men, who are its victims, not to seek salvation solely from the technicians of production and/or organization. Their accomplishments can contribute, and notably so, to resolving the grave and extended problems which afflict the earth, only if bound and directed to bettering and strengthening true human values; but in no case—can they succeed in forming a world without misery.

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If it is true, as has been correctly said, that ideas, good or bad, guide the world, then one must realize the great importance of an exchange of views between philosophers who aim at projecting a ray of light on so many present-day questions, questions on which many of the most incompetent persons speak with such certainty and decision. This latter would not matter except that it disturbs the minds and sows confusion, particularly among the fine intellectual youth who tomorrow will be called to guide the coming generation.

progress

It is a clear principle of wisdom that every progress is truly such if it knows how to add new conquests to the old, new advantages to those acquired in the past, in short, if it knows how to store up experience.

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Without doubt, modern industrial enterprise also has had beneficial effects; but the problem which presents itself today is this: Will a world which recognizes only the economic forms of an enormous productive organization be capable of exercising a happy influence on social life in general, and on fundamental institutions in particular? We must answer that the impersonal character of such a world contrasts with the completely personal tendency of those institutions, which the Creator has given to human society. In fact, matrimony and the family, the State, and private property tend by nature to form and develop man as a person, to protect him, and render him capable of contributing, by his voluntary collaboration and personal responsibility, to the maintenance and development, personal also, of social life. The creative wisdom of God, therefore, remains foreign to that system of impersonal unity which makes attempts on the human person, fount and aim of social life, image of God in His most intimate being.

Whoever wants to bring succor to the needs of individuals and peoples cannot await salvation from an impersonal system of men and things, even though it may be strongly developed from the technical standpoint. Every plan or program must be inspired by the principle that man, as a subject, custodian, and promoter of human values, is above things, even above the application of technical progress, and that it is necessary, above all, to preserve from unhealthy "depersonalization" the fundamental forms of social order and utilize them to create and develop human relations. If the social forces should be directed to this end, they will not only fulfill one of their natural functions, but will also be a powerful contribution toward satisfying present necessities, because to them belongs the mission of promoting the full, reciprocal solidarity of men and peoples.

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Human society is not a machine, and must not become one, not even in the economic field. On the contrary, the contribution of the human being and the individuality of peoples must be employed constantly as a lever against the natural and primordial fulcrum from which one must always start toward the goal of public economy, that is to say, to assure permanent satisfaction in material goods and services, which in turn are directed toward strengthening moral, cultural, and religious conditions.

education

The education of man begins at the cradle; and the first school, which nothing can replace, is that of the domestic hearth. "No matter how early one begins, it is never too early to mold the character and habits of the child," pagan wisdom once said. As in the sciences, likewise, proportionally, in life everything depends on first principles.

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Train the minds of your children. Do not give them wrong ideas or wrong reasons for things; whatever their questions may be, do not answer them with evasions or untrue statements, which their minds rarely accept; but take occasion from them lovingly and patiently to train their minds, which want only to open to the truth and to grasp it with the first ingenious gropings of their reasoning and reflective powers. Who can say what many a genius may not owe to the prolonged and trustful questionings of childhood at the home fireside!

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The school cannot be compared to a chemical laboratory, in which the risk of wasting more or less costly substance is compensated by the probability of a discovery; for every single soul in the school, salvation or ruin is at stake.

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The teacher, the educator who draws inspiration from the role of fatherhood, whose final end is the generation of human beings similar to ourselves, will form his students with the example of his life no less than with precepts.

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Moral teachings themselves have only a superficial effect upon the spirit unless they are buttressed by acts.

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Let the students become accustomed to the difficult work of the intellect, and let them learn the severity and the necessity of work in order to enjoy the rights of living in society in the very same way as the manual laborer does.

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An aura of gentleness should prevail in every school, of a kind, however, that will not undermine the formation of strong characters. Young people, especially those of good family background, are formed to a sense of duty through personal persuasion, rational arguments, and affection. A boy who is convinced of the love his parents and superiors have for him will not fail to respond, sooner or later, to their solicitude.

The object of education and its role in the natural order is the development of a child to make a complete man of him.

Understanding young people certainly does not mean approving and admitting everything they maintain in their ideas, their tastes, their caprices, their false enthusiasm. It consists fundamentally in finding out what is solid in them and accepting this trustfully without remorse or anger; in discovering the origin of their deviations and errors, which are often nothing but the unhappy attempt to solve real and difficult problems and, finally, in following closely the vicissitudes and conditions of the present time.

conscience

Conscience is, so to speak, the innermost and most secret nucleus in man. It is there that he takes refuge with his spiritual faculties in absolute solitude: alone with himself or, rather, alone with God—Whose voice sounds in conscience—and with himself. There it is that he decides for good or evil; there it is that he chooses between the way of victory and that of defeat. Even if he should wish to do so, a man could never shake off conscience; with it, whether it approves or condemns, he will travel along the whole way of his life, and likewise with it, a truthful and incorruptible witness, he will come up for God's judgment.

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We have never ceased to insist on the principle that the order of God embraces the whole of life, with the inclusion of public life, in all of its manifestations, being convinced that in this principle there is no restriction of genuine human freedom or any intrusion into the province of the State, but a shield against errors and abuses from which Christian morality, if rightly applied, is able to protect. These truths must be taught to youth and inculcated in the youthful consciences by those who, in the family or in the school, have the obligation to attend to their education, sowing thus the seed of a better future.

art

Art helps men, notwithstanding all the differences of character, education, and civilization, to become acquainted with and understand each other or at least to get an intuitive knowledge of one another, and consequently to pool their respective resources in order to complement one another.

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When a work of art needs to be explained verbally, it loses its peculiar value and only serves to give to the senses purely physical enjoyment and to the spirit the enjoyment of a subtle and empty game. Another condition, if art is to accomplish with dignity and fruitfulness its glorious mission consisting in the promotion of understanding, harmony, and peace, is that through art the senses, far from weighing down the soul and nailing it to the earth, should serve it as wings on which to rise above transient trifles and paltriness toward that which is eternal, true, beautiful, toward the only real good, the only center where union is accomplished, where unity is achieved, toward God.

reason and faith

The homage which reason renders faith does not humiliate reason but honors it and exalts it, for the highest achievement of the progress of human civilization is that it facilitates the path of faith as it evangelizes the world. Faith is not proud, it is not a lord that tyrannizes over reason, nor does it contradict it: the seal of truth is impressed by God no differently upon faith than upon reason. Indeed, not only do they not dissent, but they help one another in turn, as We have already pointed out, since clear reason demonstrates the foundations of faith and clarifies its terms with its light, while faith preserves reason from error, widens its horizons, and enlarges it with various knowledge.

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Living faith in a personal, transcending God releases a pure and enduring moral force which governs the whole course of life; because faith is not only a virtue, but also the divine entrance through which all virtues enter into the temple of the soul and form that strong and tenacious character which does not vacillate even in the severest tests of reason and justice.

television

In recent years, the movies and sports, to say nothing of the necessity of daily work, have tended to draw the members of the family increasingly away from home, upsetting the natural development of domestic life. How can We not rejoice to see television efficaciously contributing to the restoration of the balance, offering the whole family the chance of enjoying together pleasant recreation far from the dangers of unhealthful company and places?

the state

The more conscientiously the competent authorities of the State respect the rights of the minority, the more surely and effectively can it demand of its members that they carry out loyally the civic duties which are shared with other citizens.

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People and amorphous multitude or, as one says, the "masses," are two different concepts. A people lives and moves by its own vitality; the mass is inert in itself, and can only be moved from without. A people lives by the fullness of the life of the men composing it, each one of whom—at his own post and in his own way—is a person conscious of his own responsibilities and his own convictions. The mass, on the contrary, waits for an impulsion from without, is an easy toy in the hands of whoever would exploit its instincts of emotionality, ready to follow in turn, today this, tomorrow that flag. Out of the vital exuberance of a true people, life flows out abundantly, richly, in the State and in all its organs, pouring into them, with unceasingly renewed vigor, the consciousness of their own responsibility, the true sense of the common good. The elementary force of the mass, skillfully handled and used, can also be employed by the State; in the ambitious hands of one or several individuals, joined artificially by their selfish tendencies, the State can, with the support of the mass reduced to a mere machine, impose its arbitrary will on the better part of the true people: the common interest is thereby affected grievously and for a long time, and the wound is often exceedingly difficult to heal. Out of this there clearly flows another conclusion: the mass—such as We have now defined it—is the chief enemy of true democracy and of its ideals of freedom and equality.

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Modern man likes to appear free and independent. But very often this is only a facade, behind which hide paltry, empty beings, without the spiritual strength to unmask falsehood, without the energy to resist the violence of those who are capable of putting into effect all the discoveries of modern technology, all the refined arts of persuasion, to deprive them of freedom of thought and reduce them to the state of "reeds shaken by the wind."

war on war

If ever a generation had to feel deep down in its conscience the cry "War on war!" it is certainly the present one. Gone, as it has, through an ocean of blood and tears, such as was perhaps never known in the past, it has lived war's unspeakable atrocities so intensely that the recollection of so many horrors cannot but remain impressed in its memory and in the depths of its soul, like the image of a hell upon which anyone who nourished humane sentiments in his heart can have no more ardent wish than to close the door forever.

★ ★ ★

If nations are to live at peace together, if they are to be bound by clearly defined obligations to one another, the first requisite is mutual confidence. There must be general persuasion that an oath given will be kept sacred by both parties, a general acceptance of the maxim that *'wisdom is better than weapons of war!'* And, moreover, all must be prepared to have their case looked into and discussed at leisure, instead of betaking themselves hurriedly to violence or threats as the solution of the difficulty.

peace

Nothing is lost with peace. Everything may be lost with war. Let men come again to understand one another. Negotiating with good will and with respect for their reciprocal rights, they will perceive that honorable success is never precluded to sincere and constructive negotiations.

★ ★ ★

It is with the force of reason, not with that of armaments, that Justice makes its advances. And empires not founded on Justice are not blessed by God. ♦

AGELESS WISDOM OF

GREAT CATHOLIC MINDS

ANXIETY

Beware of anxiety. Next to sin, there is nothing that so much troubles the mind, strains the heart, distresses the soul and confuses the judgment.

Archbp. Ullathorne: Humility and Patience. *(19th cent.)*

ART

No art is ever learned without a master.

St. Jerome: Letters, 125, 15. *(5th cent.)*

ATHEISM

No man hates God without first hating himself.

Bishop Sheen: Peace of Soul. *(20th cent.)*

AVARICE

Happy is the man who has been able to cut out the root of vices, avarice . . . what do superfluous riches profit in this world when they do not assist our birth or impede our dying? We are born into this world naked, we leave it without a cent, we are buried without our inheritance.

St. Ambrose: Letters, 2. *(379)*

BEE

The bee is more honored than other animals, not because she labors, but because she labors for others.

St. John Chrysostom: Homilies. *(4th cent.)*

BELIEF

Understanding is the reward of faith. Therefore seek not to understand that thou mayest believe, but believe that thou mayest understand.

St. Augustine: In Joann. Evang. Tract., 39, 6. *(5th cent.)*

We cannot have full knowledge all at once. We must start by believing; then afterwards we may be led on to master the evidence for ourselves.

St. Thomas Aquinas: Disputations Concerning Truth, 14, 10. *(13th cent.)*

BELIEVER

The future belongs to believers and not to sceptics and doubters. The future belongs to those who love, not to those who hate.

Pope Pius XII: Address to the College of Cardinals. *(June 2, 1947)*

BENEFACTION

We should not accept in silence the benefactions of God, but return thanks for them.

St. Basil: The Morals, 55, 1. *(4th cent.)*

BIBLE

Divine Scripture is the feast of wisdom, and the single books are the various dishes.

St. Ambrose: On the Duties of the Clergy, *1, 165. (4th cent.)*

BLESSEDNESS

A blessed life may be defined as consisting simply and solely in the possession of goodness and truth.

St. Ambrose: Concerning Jacob, *1, 32. (4th cent.)*

Innocence and knowledge make a man blessed.

St. Ambrose: On the Duties of the Clergy, *2, 9. (4th cent.)*

The pursuit of God is the desire of beatitude, the attainment of God is beatitude. We pursue after Him by loving Him, we attain to Him, not indeed by becoming What He is, but by coming close to Him, as it were, in some marvelous intellectual fashion, wholly illumined and wholly embraced by His holiness. For He is Light itself and by that Light are we permitted to be illumined.

St. Augustine: De Moribus Ecclesiae Catholicae, *18. (4th cent.)*

It is manifest that men are made blessed by the obtaining of divinity. And as men are made just by the obtaining of justice, and wise by the obtaining of wisdom, so they who obtain divinity must needs in like manner become gods. Wherefore everyone that is blessed is a god, but by nature there is only one God; but there may be many by participation.

Boethius: De Consolatione Philosophiae, *3, 10. (6th cent.)*

BODY AND SOUL

Despise the flesh, for it passes away; be solicitous for your soul which will never die.

St. Basil: Homily on the Words, "Give Heed to Thyself." *(4th cent.)*

BOOKS

It is our duty to live among books; especially to live by one book, and a very old one.

Card. Newman: Tracts for the Times. *(19th cent.)*

CAPITALIST

It is just that any man who does a service to society and increases the general wealth should himself have a due share of the increased public riches, provided always that he respects the laws of God and the rights of his neighbors, and uses his property in accordance with the dictates of faith and right reason.

Pope Pius XI: Quadragesimo anno. *(May 15, 1931)*

CHARACTER

Remember always that the world is not things, but persons, that no natural beauty of inanimate things can equal in interest the profound fascination of the human character.

Katharine T. Hinkson: The Castle of Dromore. *(20th cent.)*

CHARITY

He who has charity is far from all sin.

St. Polycarp: Letters to the Philippians, *3. (2nd cent.)*

The bread that you store up belongs to the hungry; the cloak that lies in your chest belongs to the naked; and the gold that you have hidden in the ground belongs to the poor.

St. Basil. (4th cent.)

He that hath a talent, let him see that he hide it not; he that hath abundance, let him quicken himself to mercy and generosity; he that hath art and skill, let him do his best to share the use and the utility thereof with his neighbor.

Pope St. Gregory I: Hom. in Evang. *9, 7. (6th cent.)*

Charity brings to life again those who are spiritually dead.

St. Thomas Aquinas: Disputations concerning Charity, *1. (13th cent.)*

He is truly great who hath a great charity.

Thomas a Kempis: Imitation of Christ, *1. (15th cent.)*

CHEERFULNESS

We may always rejoice, if we will only keep our head a little raised above the flood of human things.

St. John Chrysostom. (5th cent.)

CHILDREN

Since life is but a play, we are none of us kings or cardinals or poor men in reality; we are all of us mere children of our Father.

R. H. Benson: The Mirror of Shalott. *(20th cent.)*

CLOTHES

But let thy clothes be plain, not for adornment, but for a necessary covering: not to minister to thy vanity, but to keep thee warm in winter, and to hide the unseemliness of the body.

St. Cyril of Jerusalem: Catechetical Discourses, *4, 29. (4th cent.)*

COMFORT

All human comfort is vain and short.

Thomas a Kempis: The Imitation of Christ, *3, 16. (15th cent.)*

COMMANDMENTS

We should fulfill the commands of God with insatiable desire, ever pressing onward towards greater achievements.

St. Basil: The Morals, *18, 4. (4th cent.)*

CONSCIENCE

Conscience and reputation are two things. Conscience is due to yourself, reputation to your neighbor.

St. Augustine. (4th cent.)

A good conscience is a mine of wealth. And in truth what greater riches can there be, what thing more sweet than a good conscience?

St. Bernard: Letters, *108, 3. (12th cent.)*

CONTEMPLATIVE LIFE

He who would attain to the life of contemplation must ever be turning to his Creator for illumination of his mind.

Julianus Pomerius: De Vita Contemplativa, *2, 8. (5th cent.)*

The contemplative life has its most desirable sweetness which uplifts the soul above itself, opens the way to heavenly things, and makes spiritual things plain to the eyes of the soul.

Pope St. Gregory I: Hom. 14 in Ezechiel. *(5th cent.)*

The poet enters into himself in order to create. The contemplative enters into God in order to be created.

Thomas Merton: Seeds of Contemplation. *(20th cent.)*

CONTINENCE

Great are those two gifts, wisdom and continence: wisdom, forsooth, whereby we are formed in the knowledge of God; continence whereby we are not conformed to this world.

St. Augustine: On the Good of Widowhood, *15, 2, 21. (5th cent.)*

COURAGE

The principal act of courage is to endure and withstand dangers doggedly rather than to attack them.

St. Thomas Aquinas: Summa Theologica, *2-2, 123, 6 (13th cent.)*

COVETOUSNESS

The devil rules over lovers of temporal goods belonging to this visible world, not because he is lord of this world, but because he is ruler of

those covetous desires by which we long for all that passes away.

St. Augustine: De Agone Chrisitano, *1, 1. (4th cent.)*

CULTURE

Those who find beautiful meanings in beautiful things are the cultivated. For these there is hope.

Oscar Wilde: The Picture of Dorian Gray, Preface. *(19th cent.)*

DEATH

It is a poor thing for anyone to fear that which is inevitable.

Tertullian: The Testimony of the Christian Soul. *(3rd cent.)*

DEVOTION

No soul can be lost by following the simple and well-beaten path of ordinary devotion and prayer.

R. H. Benson: The Light Invisible. *(20th cent.)*

DIFFICULTIES

Sometimes great difficulties are permitted only in order to strengthen character.

R. H. Benson: The Sentimentalists. *(20th cent.)*

DISAPPOINTMENT

Blessed is he who expects nothing, for he shall never be disappointed.

Pope: Letter to John Gay. *(18th cent.)*

DOORS

God never shuts one door but He opens two.

Seumas MacManus: Heavy Hangs the Golden Grain. *(20th cent.)*

EDUCATION

It is the duty of good education to arrive at wisdom by means of a definite order.

St. Augustine: Soliloquia, *1, 13.23. (4th cent.)*

Education is a high word; it is the preparation for knowledge, and it is the imparting of knowledge in proportion to that preparation.

Card. Newman: Idea of a University. *(19th cent.)*

Recreations are not education; accomplishments are not education. Do not say, the people must be educated, when after all you only mean, amused, refreshed, soothed, put into good spirits and good humor, or kept from vicious excesses. I do not say that such amusements, such occupations of mind, are not a great gain; but they are not education.

Card. Newman: Idea of a University. *(19th cent.)*

Why do we educate, except to prepare for the world . . . ? Will it much matter in the world to come whether our bodily health or whether our intellectual strength was more or less, except of course as this world is in all it circumstances a trial for the next?

Card. Newman: Idea of a University. *(19th cent.)*

The United States is a country of diverse theologies and one creed, of many churches and one temple, of a thousand theories and one conviction. The creed is education, the temple is the schoolhouse, the conviction is the healing power of knowledge.

Agnes Repplier: Times and Tendencies. *(20 cent.)*

ELOQUENCE

Eloquence is the painting of thought.

Pascal: Pensées, *24, (17th cent.)*

EMOTION

Emotions should be servants, not masters – or at least not tyrants.

R. H. Benson: The Sentimentalists. *(20th cent.)*

ERROR

To err is human, to forgive divine.

Pope: An Essay on Criticism, *2. (18th cent.)*

ETERNAL LIFE

The shortest life is the best if it leads us to the eternal.

St. Francis de Sales: Letters to Persons in the World, *2, 33. (17th cent.)*

Earth has no sorrow that Heaven cannot heal.

Thomas Moore: Come, Ye Disconsolate. *(19th cent.)*

ETERNITY

Time is short, eternity is long.

Card. Newman: Development of Christian Doctrine. *(19th cent.)*

EXISTENCE

We exist because God is good.

St. Augustine: De Doctrina Christiana, *1, 31. (4th cent.)*

FAITH

Faith is a habit of mind, which begins eternal life in us, and induces a reasonable assent to things unseen.

St. Thomas Aquinas: Disputations concerning Truth, *14, 2. (13th cent.)*

FAITH AND HOPE

Faith has to do with things that are not seen and hope with things that are not in hand.

St. Thomas Aquinas: Summa Theologica, *1-2, 57. (13th cent.)*

FAITH AND REASON

Human reason is weak, and may be deceived, but true faith cannot be deceived.

Thomas a Kempis: The Imitation of Christ, *4, 18. (15th cent.)*

Intellect has nothing more to do with faith really than jewels have to do with a beautiful woman.

R. H. Benson: The Light Invisible. *(20th cent.)*

FAME

What men call fame is, after all, but a very windy thing. A man thinks that many are praising him, and talking of him alone, and yet they spend but a very small part of the day thinking of him, being occupied with things of their own.

St. Thomas More. (16th cent.)

FEAR

Fear is a greater evil than the evil itself.

St. Francis de Sales: Letters to Persons in the World, *6, 12. (17th cent.)*

GENIUS

Great geniuses have their empire, their renown, their greatness, their victory, and their lustre, and have no need of material grandeurs, with which they have no relation. They are not seen with the eyes, but with the mind; that is enough.

Pascal: Pensées, *19. (17th cent.)*

Great things are done by devotion to one idea; there is one class of geniuses, who would never be what they are, could they grasp a second.

Card. Newman: Historical Sketches, *3. (19th cent.)*

A commonplace about men of genius is that they usually have religious dispositions. It would be strange were it otherwise, seeing that genius is nothing but the power of discerning the things of the spirit.

Coventry Patmore: Religio Poetae. *(19th cent.)*

GENTLENESS

When you encounter difficulties and contradictions, do not try to break them, but bend them with gentleness and time.

St. Francis de Sales: Letters to Persons in Religion, *1, 6. (17th cent.)*

He who can preserve gentleness amid pains, and peace amid worry and multitude of affairs, is almost perfect.

St. Francis de Sales: Letters to Persons in Religion, *2, 25. (17th cent.)*

GIFT

It is the intention which makes a gift rich or poor, and gives things a value.

St. Ambrose: On the Duties of the Clergy, 1, 149. *(4th cent.)*

GIFT-HORSE

Never look a gift horse in the mouth.
(Equi donati dentes non inspiciuntur.)

St. Jerome: On the Epistle to the Ephesians. *(5th cent.)*

GIFTS OF GOD

How blessed and wonderful are the gifts of God, beloved. Life in immortality, joyousness in justice, truth in confidence, faith in trustfulness, continence in holiness. And all these things fall within our understanding. And what shall we say of the things that are being prepared for those who persevere. Only the Creator and Father of the ages, the all-holy One, knows their greatness and beauty.

Pope St. Clement I: Letter to the Corinthians, 35, 1–4. *(1st cent.)*

It is easy to want things from the Lord and yet not want the Lord Himself; as though the gift could ever be preferable to the Giver!

St. Augustine: In Ps. 76, Enarr. 1, 2. *(5th cent.)*

GLORY

How swiftly passes away the glory of the world!

Thomas a Kempis: The Imitation of Christ, 1, 3. *(15 cent.)*

The greatest baseness of man is his seeking for glory: but even this is the greatest indication of his excellence; for, whatever possession he may have on earth, whatever health and essential comfort he may have, he is not satisfied without the esteem of men.

Pascal: Pensées, 2. *(17th cent.)*

GOD

Now nobody denies what nobody is ignorant of – for nature herself is teacher of it – that God is the Maker of the universe, and that it is good, and that it is man's by free gift of its Maker.

Tertullian: De Spectaculis, 2. *(3rd cent.)*

God is the only one who has no beginning.

St. Jerome: Letters. *(4th cent.)*

All events that take place in this world, even those apparently fortuitous or casual, are comprehended in the order of divine Providence, on which fate depends.

St. Thomas Aquinas: Summa Theologica, 1, 105, 5. *(13th cent.)*

God alone is completely immutable; for that reason true and proper eternity is His alone. Other things share in His eternity to the degree that His stillness possesses them.

St. Thomas Aquinas: Summa Theologica, 1, 10, 3. *(13th cent.)*

If you say that God is good, great, blessed, wise, or any such thing, the starting point is this: God is.

St. Bernard: On Consideration, 5, 6. *(12th cent.)*

To look for the Most High beneath the summit of man's thought is absurd; to place Him there is impious. He must be sought beyond it, not on this side of it.

St. Bernard: On Consideration, 5, 7. *(12th cent.)*

The existence of God, in so far as it is not self-evident to us, can be demonstrated from those of His effects which are known to us.

St. Thomas Aquinas: Summa Theologica, 1, 2, 2. *(13th cent.)*

Belief in God is the unshaken foundation of all social order and of all responsible action on earth.

Pope Pius XI: Caritate Christi compulsi. *(May 3, 1932)*

To discover God is not to discover an idea but to discover oneself. It is to awake to that part of one's existence which has been hidden from sight and which one has refused to recognize. The discovery may be very painful; it is like going through a kind of death. But it is the one thing which makes life worth living.

B. Griffiths: The Golden String. *(20 cent.)*

Provided that God be glorified, we must not care by whom.

St. Francis de Sales: Spiritual Conferences, 8. *(17th cent.)*

God's majesty speaks to us by the works of His almighty hands.

R. H. Benson: The History of Richard Raynal Solitary. *(20th cent.)*

The highest good, than which there is no higher, is God, and consequently He is unchangeable good, hence truly eternal and truly immortal. All other good things are only from Him, not of Him. For what is of Him, is Himself.

St. Augustine: De Natura Boni, 1. *(5th cent.)*

God is always with us, why should we not always be with God?

Archbp. Ullathorne: Humility and Patience. *(19th cent.)*

To realize that God is far beyond anything we think, that is the mind's achievement.

St. Thomas Aquinas: Exposition of the De Divinis Nominibus, 1 lect. 3. *(13th cent.)*

The living God, the God Who is God and not a philosopher's abstraction, lies infinitely beyond the reach of anything our eyes can see or our minds can understand. No matter what perfection you predicate of Him, you have to add that He is not what we conceive by that term.

Thomas Merton: Seeds of Contemplation. *(20th cent.)*

For God is more truly thought than expressed; and He exists more truly than He is thought.

St. Augustine: De Trinitate, 7, 4, 7. *(5th cent.)*

The whole nature of the universe itself which surrounds us, and to which we also belong, proclaims that it has a most excellent Creator, Who has given to us a mind and natural reason, whereby to see that things living are to be preferred to things that are not living; things that have sense to things that have not; things that have understanding to things that have not; things immortal to things mortal; things powerful to things impotent; things righteous to things unrighteous; things beautiful to things deformed; things good to things evil; things incorruptible to things corruptible; things unchangeable to things changeable; things invisible to things visible; things incorporeal to things corporeal; things blessed to things miserable.

St. Augustine: De Trinitate, 15, 4. *(5th cent.)*

We can know what God is not, but we cannot know what He is.

St. Augustine: De Trinitate. *(5th cent.)*

To confess that God exists, and at the same time to deny that He has foreknowledge of future things, is the most manifest folly.

St. Augustine: The City of God, 5, 9. *(5th cent.)*

It cannot rightly be said of any human artist that he works blindly; neither has God wrought anything in ignorance of what He was making. He has made all things with knowledge: things that He knew beforehand, such things He has made. Hereupon occurs a thought, wonderful but true: this world could not be known to us unless it existed; but it could not exist unless it were known beforehand to God.

St. Augustine: The City of God, 11, 10. *(5th cent.)*

If we consider the immensity and singleness of God's wisdom, it is one, simple, and indivisible; if the great number of things with which it has to do, it is manifold and diverse.

John of Salisbury: Policraticus, 2, 21.117. *(12th cent.)*

First then let there be laid as a foundation in your soul the doctrine concerning God; that God is one, alone unbegotten, without beginning, change or variation; neither begotten of another, not having another to succeed Him in His life; Who neither began to live in time, nor endeth ever: and that He is both good and just.

St. Cyril of Jerusalem: Catechetical Discourses 4, 4. *(4th cent.)*

God is Spirit, and has nothing corporeal in His substance, but is wholly Spirit.

St. Ambrose: In Ps. 43 Enarr. 65. *(4th cent.)*

God is Eternity. God is Love; He is length without extension, breadth without distension. In both cases alike He exceeds the narrow limits of space and time, but in virtue of His unfettered nature, not through the vastness of His substance. In such wise He is immeasurable Who hath made all things by measure; and although He be immeasurable, His very immensity must be thus 'measured'.

St. Bernard: On Consideration, 5, 13. *(12th cent.)*

God is not confined in time, for He is eternal, and without beginning or end. His being is constant, ever present, never altering from past to future. Nothing can be taken away from Him, nothing added. And his name is *He Who Is* (Exod. 3, 13).

St. Thomas Aquinas: Exposition of the First Decretal. *(13th cent.)*

No human emotions can be strictly attributed to God, with the exception of love and joy, and even these then carry no counterpart to the organic changes which take place in human affection and pleasure.

St. Thomas Aquinas: Contra Gentes, 1, 91. *(13th cent.)*

What is impossible to God? Not that which is difficult to His power, but that which is contrary to His nature.

St. Ambrose: Letters, 50, 1. *(4th cent.)*

He is called Almighty for no other reason than that He can do whatever He wills, and because the effectiveness of His almighty will cannot be thwarted by the will of any creature whatsoever.

St. Augustine: Enchiridion, 96. *(5th cent.)*

For there is no one so uncivilized, and of such an uncultivated disposition, who, when he raises his eyes to heaven, although he knows not by the providence of what God all this visible universe is governed, does not understand from the very magnitude of the objects, from their motion, arrangement, constancy, usefulness, beauty and temperament, that there is some Providence, and that that which exists with wonderful method must have been prepared by some greater intelligence.

Lactantius: Divine Institutes, 1, 2. *(4th cent.)*

For, if the providence of God does not preside over human affairs, there is no point in busying oneself about religion.

St. Augustine: De Utilitate Credendi, 16, 34. *(4th cent.)*

The acts of our Maker ought always to be reverenced without examining, for they can never be unjust.

Pope St. Gregory I: Morals, 9, 22. *(6th cent.)*

In all created things discern the providence and wisdom of God, and in all things give Him thanks.

St. Teresa of Jesus: Maxims. *(16th cent.)*

No one may prefer his own will to the will of God, but in everything we must seek and do the will of God.

St. Basil: The Morals, 12, 3. *(4th cent.)*

Nothing, therefore, happens unless the Omnipotent wills it to happen: He either permits it to happen, or He brings it about Himself.

St Augustine: Enchiridion, 95. *(5th cent.)*

Life is nothing but a play and a pretence, and His will must be done, however much we rebel at it.

R. H. Benson: The History of Richard Raynal Solitary. *(20th cent.)*

As regards His greatness it is impossible to know Him, but as touching His love we may, for it is this that leads us to God through His Word. When we obey Him always we learn that there is so great a God, and that it is He Who has by Himself established, arranged, and ordered all things, and Who now contains both ourselves and this world of ours.

St. Irenaeus: Against the Heresies, 4, 20, 1. *(2nd cent.)*

We do not know God in His essence but by the grandeur of His creation and the action of His Providence, which present to us, as in a mirror, the reflection of His infinite goodness, wisdom, and power.

St. Maximus the Confessor: Centuries on Charity, 1, 96. *(7th cent.)*

A created mind may see God, but cannot know all that He has done and can do: that would be to comprehend His power.

St. Thomas Aquinas: Summa Theologica, 1, 12, 8. *(13th cent.)*

There are only two classes of men who can be called rational—those who serve God with all their hearts because they know Him, and those who seek Him wholeheartedly because they know Him not.

Pascal: Pensées. *(17th cent.)*

It is in silence that God is known, and through mysteries that He declares Himself.

R. H. Benson: The Confessions of a Convert. *(20th cent.)*

Man thinks, God directs. (Homo cogitat, Deus indicat.)

Alcuin: Epistles. *(8th cent.)*

Man proposes, but God disposes. (Homo proponit, sed Deus disponit)

Thomas a Kempis: The Imitation of Christ, 1, 19. *(Based on Proverbs, 16, 9:* The heart of man must plan his course but his steps will fall as the Lord directs.*)* *(15th cent.)*

GOLDEN RULE

All things whatsoever that thou wouldst not wish to be done to thee, do thou also not to another.

Teaching of the Twelve Apostles. *(2nd cent.)*

GREATNESS

For it is the part of a truly great man not merely to be equal to great things, but also to make little things great by his own power.

St. Basil: Letters, 98. *(4th cent.)*

HAPPINESS

No one is really happy merely because he has what he wants, but only if he wants things he ought to want.

St. Augustine: In Ps. 26, Enarr., 2, 7. *(5th cent.)*

Whoever possesses God is happy.

St. Augustine: De Vita Beata, 2, 11 *(4th cent.)*

Following after God is the desire of happiness; to reach God is happiness itself.

St. Augustine: De Moribus Ecclesiae Catholicae, 11, 18. *(4th cent.)*

If then we ask what it is to live well—that is, to strive after happiness by living well—it must assuredly be to love virtue, to love wisdom, to love truth, and to love with all the heart, with all the soul, and with all the mind: virtue which is inviolable and immutable, wisdom which never gives place to folly, truth which knows no change or variation from its uniform character.

St. Augustine: De Moribus Ecclesiae Catholicae, 13, 22. *(4th cent.)*

For strength and greatness give ability; beauty and swiftness, fame; and health yieldeth pleasure. By all which we manifestly seek for nothing else but happiness.

Boethius: De Consolatione Philosophiae, 3, 1. *(6th cent.)*

The thought of God, and nothing short of it, is the happiness of man.

Card. Newman: Parochial and Plain Sermons, 5. *(19th cent.)*

Happiness is not a matter of events; it depends upon the tides of the mind.

Alice Meynell: The Rhythm of Life. *(19th cent.)*

HASTE

Hurry ruins saints as well as artists.

Thomas Merton: Seeds of Contemplation. *(20th cent.)*

HEAD AND HEART

The heart has its reasons which reason cannot know.

Pascal: Pensées, 4. *(17th cent.)*

HEART

God breaks hearts to remake them.

K. T. Hinkson: Julia. *(20th cent.)*

HELP

No one is so rich that he does not need another's help; no one so poor as not to be useful in some way to his fellow man; and the disposition to ask assistance from others with confidence, and to grant it with kindness, is part of our very nature.

Pope Leo XIII: Graves de communi. *(Jan. 18, 1901)*

HOLINESS

Not to go along the way to God is to go back.

St. Thomas Aquinas: Commentary on Ephesians, 4, lect. 5. *(13th cent.)*

HONESTY

An honest man's the noblest work of God.

Pope: An Essay on Man, 4. *(18th cent.)*

HONORS

The honors of this world, what are they but puff, and emptiness and peril of falling?

St. Augustine: On Catechizing the Unlearned. *(5th cent.)*

HUMILITY

Be not proud of thy own works: for the judgments of God are different from the judgments of men; and oftentimes that displeaseth Him which pleaseth men.

Thomas a Kempis: The Imitation of Christ, 1, 7. *(15th cent.)*

True humility makes no pretence of being humble, and scarcely ever utters words of humility.

St. Francis de Sales: Introduction to the Devout Life, 3, 5. *(17th cent.)*

Golden deeds kept out of sight, are most laudable.

Pascal: Pensées. (17th cent.)

HUSBAND AND WIFE

To make a good husband, make a good wife.

John Heywood: Proverbs, 2, 8. *(16th cent.)*

IDLENESS

Idleness is the enemy of the soul.

St. Benedict: Rule, 48. *(6th cent.)*

INFIDELITY

He who is unfaithful to God cannot be truly a friend to man.

St. Ambrose: On the Duties of the Clergy, 3, 132. *(4th cent.)*

JOY

Clothe yourself with cheerfulness, which always finds favor with God and is acceptable to Him.

Shepherd of Hermas, Mandate 10, 3, 1. (2nd cent.)

KNOWLEDGE

We judge all things according to the divine truth.

St. Augustine: De Vera Religione, 30. *(4th cent.)*

Our knowledge compared with Thine, is ignorance.

St. Augustine: Confessions, 11, 4. *(5th cent.)*

The knowledge of Divine things may be properly called wisdom, and the knowledge of human affairs may properly receive the name of knowledge.

St. Augustine: De Trinitate, 14, 1. *(5th cent.)*

Nothing is more excellent than knowledge.

St. John of Damascus: Dialectica, 1. *(8th cent.)*

There are some who desire knowledge merely for its own sake; and that is shameful curiosity. And there are others who desire to know, in order that they may themselves be known; and that is vanity, disgraceful too. Others, again, desire knowledge in order to acquire money or preferment by it; that too is a discreditable quest. But there are also some who desire knowledge, that they may build up the souls of others with it; and that is charity. Others, again, desire it that they may themselves be built up thereby; and that is prudence. Of all these types, only the last two put knowledge to the right use.

St. Bernard: Sermons on the Canticle of Canticles, 36. *(12th cent.)*

A scrap of knowledge about sublime things is worth more than any amount about trivialities.

St. Thomas Aquinas: Summa Theologica, 1, 1, 5. *(13th cent.)*

Now man has different kinds of knowledge, according to the different objects of his knowledge. He has *intelligence* as regards the knowledge of principles; he has *science* as regards knowledge of conclusions; he has *wisdom*, according as he knows the highest cause; he has *counsel* or *prudence*, according as he knows what is to be done.

St. Thomas Aquinas: Summa Theologica, 1, 14, 1. *(13th cent.)*

There are many things the knowledge of which is of little profit to the soul.

Thomas a Kempis: The Imitation of Christ, 1, 2. *(15th cent.)*

Really know what you say you know: know what you know and what you do not know; get one thing well before you go on to a second.

Card. Newman: Idea of a University. *(19th cent.)*

Knowledge is capable of being its own end.

Card. Newman: Idea of a University, 5. *(19th cent.)*

Knowledge comes of doing. Never to act is never to know.

Bishop John L. Spalding: Education and the Higher Life. *(19th cent.)*

The end of learning is knowledge, and the mind is uneasy until it attains certitude.

M. C. D'Arcy: The Nature of Belief. *(20th cent.)*

KNOWLEDGE AND WISDOM

If therefore this is the right distinction between wisdom and knowledge, that the intellectual cognizance of eternal things belongs to wisdom, but the rational cognizance of temporal things to knowledge, it is not difficult to judge which is to be preferred or postponed to which.

St. Augustine: De Trinitate, 12, 15. *(5th cent.)*

The gift of knowledge makes for the correct management of temporal matters and shows us how to lead good lives in the midst of wicked persons; understanding enables us to study the Creator and His invisible creation; wisdom affords us the contemplation solely of eternal truth and a delight in it.

St. Thomas Aquinas: In III Sententiarum, 35, *Proemium. (13th cent.)*

LABOR

Labor is a powerful medicine.

St. John Chrysostom: Homilies. *(4th cent.)*

To labor is to pray. (Laborate est orare.)

Motto of the Benedictines. (6th cent.)

He who labors as he prays lifts his heart to God with his hands.

St. Bernard: Ad Sororem. *(12th cent.)*

LATENESS

Better late than never.

John Heywood: Proverbs, 1, 10. *(16th cent.)*

LAW

The precepts of the law are these: to live honorably, to injure no other man, to render to every man his due.

Institutes of Justinian. (6th cent.)

Human laws are no other than rules whereby the perfect notion of justice can be determined.

Sir John Fortescue: On the Laws of England, 4. *(15th cent.)*

LEARNING

Learning is not to be blamed, nor the mere knowledge of anything which is good in itself and ordained by God; but a good conscience and a virtuous life are always to be preferred before it.

Thomas a Kempis: The Imitation of Christ, 1, 3. *(15th cent.)*

The longer one lives the more he learns.

Thomas Moore: Dream of Hindoostan. *(19th cent.)*

LIBERTY

There is no true liberty except the liberty of the happy who cleave to the eternal law.

St. Augustine: On Freewill, 1, 32. *(4th cent.)*

Blessed are the hearts which can bend; they shall never be broken.

Jean Pierre Camus: The Spirit of St. Francis de Sales, 7, 1. *(17th cent.)*

LIFE

It is no great thing to live long, nor even to live for ever; but it is a great thing to live well.

St. Augustine: Sermons, 127, 2. *(5th cent.)*

The sole purpose of life in time is to gain merit for life in eternity.

St. Augustine: Letter 130 *(to Proba on prayer)*. *(5th cent.)*

A well-spent life is the only passport to heaven.

Pope Leo XIII: Immortale Dei. *(Nov. 1, 1885)*

One's real life is so often the life that one does not lead.

Oscar Wilde: Rose-Leaf and Apple-Leaf; Envoi. *(19th cent.)*

LITERATURE

Man is a being of genius, passion, intellect, conscience, power. He exercises these various gifts in various ways, in great deeds, in great thoughts, in heroic acts, in hateful crimes. He founds states, he fights battles, he builds cities, he ploughs the forest, he subdues the elements, he rules his kind. He creates vast ideas, and influences many generations. He takes a thousand shapes, and undergoes a thousand fortunes. Literature records them all to the life.

Card. Newman: Idea of a University, 9. *(19th cent.)*

LOVE

They do not love that do not show their love.

John Heywood: Proverbs, 2, 9. *(16th cent.)*

Love is the movement, effusion and advancement of the heart toward the good.

St. Francis de Sales: Treatise on the Love of God, 1, 7. *(17th cent.)*

Love is love's reward.

Dryden: Palamon and Arcite, 2. *(17th cent.)*

The heart sometimes finds out things that reason cannot.

R. H. Benson: Lord of the World. *(20th cent.)*

It is only the souls that do not love that go empty in this world.

R. H. Benson: The History of Richard Raynal Solitary. *(20th cent.)*

LOVE AND HATE

Whoever entertains in his heart any trace of hatred for anyone, regardless of what the offence may have been, is a complete stranger to the love of God. Love of God and hatred of any man are absolutely incompatible with one another.

St. Maximus the Confessor: Centuries on Charity, 1, 15. *(7th cent.)*

LOVE OF GOD

He who loves his neighbor must needs also love above all else love itself. But *God is love; and he that dwelleth in love, dwelleth in God* (1 John 4, 6). Therefore he must needs above all else love God.

St. Augustine: De Trinitate, 8, 7. *(5th cent.)*

Love of our neighbor is included in the love of God.

St. Thomas Aquinas: Commentary on Galatians, 5, lect. 3. *(13th cent.)*

That heart is free which is held by no love other than the love of God.

St. Bonaventure. (13th cent.)

LOVE OF NEIGHBOR

Happy is the man who is able to love all men alike.

St. Maximus the Confessor: Centuries on Charity, 1, 17. *(7th cent.)*

He alone loves the Creator perfectly who manifests a pure love for his neighbor.

St. Bede the Venerable: Homilies, 3, 31. *(8th cent.)*

MAN

It is the glory of man to continue and remain in the service of God.

St. Irenaeus: Against the Heresies, 4, 14, 1. *(2nd cent.)*

Cursed is everyone who placeth his hope in man.

St. Augustine: On the Christian Conflict. *(4th cent.)*

The proper study of mankind is man.

Alexander Pope: An Essay on Man, 2. *(18th cent.)*

MIND

Nothing is greater than the mind of man, except God.

St. Augustine: De Trinitate, 15, 1. *(5th cent.)*

The more mind we have, the more original men do we discover there are. Common people find no difference between men.

Pascal: Pensées, 9. *(17th cent.)*

There are few differences in this drab-colored world so startling as those between various kinds of minds.

R. H. Benson: An Average Man. *(20th cent.)*

MIRACLE

For those who believe in God no explanation is needed; for those who do not believe in God no explanation is possible.

John LaFarge: The Manner is Ordinary *(Of Miraculous cures at Lourdes)*. *(20th cent.)*

MODESTY

Modesty in human beings is praised because it is not a matter of nature, but of will.

Lactantius: Divinae institutiones, 6. *(4th cent.)*

MONEY

Nothing that is God's is obtainable by money.

Tertullian: The Christian's Defence. *(3rd cent.)*

For my own part, I believe that honor and money nearly always go together, and that he who desires honor never hates money, while he who hates money cares little for honor.

St. Teresa of Jesus: Way of Perfection, 2. *(16th cent.)*

MONK

First and foremost, the monk should own nothing in this world, but he should have as his possessions solitude of the body, modesty of bearing, a modulated tone of voice, and a well-ordered manner of speech.

St. Basil: A Discourse on Ascetical Discipline. *(4th cent.)*

He is a monk who has separated his soul from the material world in order to attach himself firmly to God by means of self-control, charity, the singing of psalms, and prayer.

St. Maximus the Confessor: Centuries of Charity, 2, 54. *(7th cent.)*

A monk is a man who has given up everything in order to possess everything . . . The monk's business is to empty himself of all that is selfish and turbulent and make way for the unapprehended Spirit of God.

Thomas Merton: The Waters of Siloe. *(20th cent.)*

MORTIFICATION

It is a thousand times better to die with our Lord than to live without Him.

St. Thomas de Sales: Letters to Persons in the World, 6, 21. *(17th cent.)*

MOTION

Whatever moves is moved by another.

St. Thomas Aquinas: Summa Theologica, 1. *(13th cent.)*

MUSIC

Music rouses the emotions, it calls the senses to a different quality. In battles, the music of the trumpet fires the warriors, and the more impetuous its loud sound the braver is the spirit for fighting . . . Music also comforts the mind in the enduring of labors, and singing lightens weariness in solitary tasks. Music also calms overwrought minds. Whatever we say or whatever emotions we feel within from the beating of our impulses, it is proven that they are brought into communion with the virtues through the musical rhythms of harmony.

St. Isidore: Etymologies, 3, 17. *(7th cent.)*

Music has charms alone for peaceful minds.

Pope: Sappho to Phaon. *(18th cent.)*

MYSTERY

If the works of God were such as might be easily comprehended by human reason, they could not be called wonderful or unspeakable.

Thomas a Kempis: The Imitation of Christ, 4, 18. *(15th cent.)*

NAME

Do not concern yourself with anxiety for the show of a great name.

Thomas a Kempis: The Imitation of Christ, 3, 24. *(15th cent.)*

NATURE

Nature is the art of God eternal.

Dante: De monarchia. *(14th cent.)*

Nature has some perfections, to show that she is the image of God; and some defects, to show that she is only His image.

Pascal: Pensées. *(17th cent.)*

NERVES

Silence is the best treatment for overstrained nerves.

R. H. Benson: An Average Man. *(20th cent.)*

OBEDIENCE

No man securely commands but he who has learned to obey.

Thomas a Kempis: The Imitation of Christ, 1, 20. *(15th cent.)*

When God puts inspirations into a heart, the first he gives is obedience.

St. Francis de Sales: Treatise on the Love of God, 8, 13. *(17th cent.)*

OPINION

We must never so form our opinions as not to be ready, if necessary, willingly to give them up.

St. Francis de Sales: Spiritual Conferences, 14. *(17th cent.)*

OPPORTUNITY

When the sun shineth make hay.

John Heywood: Proverbs, 1, 3. *(16th cent.)*

When the iron is hot, strike.

John Heywood: Proverbs, 1, 3. *(16th cent.)*

OPPOSITION

I have had all my life-time to fight against powerful odds, but I have never seen any way to do, but to keep on fighting. No man ever yet stood up for truth and justice, God and heaven, but he had to complain of opposition from all quarters.

Orestes Brownson: Letter to Count de Montalembert. *(1851)*

OPTIMISM

Nothing contributes more to cheerfulness than the habit of looking at the good side of things. The good side is God's side of them.

Archb. Ullathorne: Humility and Patience. *(19th cent.)*

PAINTING

Painting can do for the illiterate what writing does for those who can read.

Pope St. Gregory 1. *(6th cent.)*

PASSION

True quietness of heart is won by resisting our passions, not by obeying them.

Thomas a Kempis: The Imitation of Christ, 3, 25. *(15th cent.)*

PAST

The past is a dead king who makes no peers, and rewards his living courtiers with no ribbons or stars: he has not a penny in his pocket.

John Ayscough: Levia Pondera. *(20th cent.)*

PATIENCE

Patience is the companion of wisdom.

St. Augustine: On Patience. *(5th cent.)*

Patience is the root and guardian of all the virtues.

Pope St. Gregory 1: Homilies on the Gospels, 35, 4. *(6th cent.)*

Have patience with all the world, but first of all with yourself.

St. Francis de Sales: Letters to Persons in the World, 6, 17. *(17th cent.)*

Patience is the queen of the soul. She is seated on the rock of fortitude. She conquers and is never conquered.

Archb. Ullathorne: Humility and Patience. *(19th cent.)*

PEACE

Universal peace is the most excellent means of securing our happiness.

Dante: Monarchy, 1. *(14th cent.)*

To serve the cause of peace is to serve justice. To serve the cause of peace is to serve the interests of the people, especially the lowly and dispossessed. To serve the cause of peace is to face the future with serene and unruffled countenance. To serve the cause of peace is to hasten the day when all nations without exception shall lay aside their rivalries and feuds, and embrace one another as brothers. To serve the cause of peace is to serve civilization.

Pope Pius XII: Now is the Time for Action. *(Sept. 7, 1947)*

Thy peace shall be in much patience.

Thomas a Kempis: The Imitation of Christ, *3, 25. (15th cent.)*

PERCEPTION

Philosophers tell us that the value of existence lies not in the objects perceived, but in the powers of perception.

R. H. Benson: By What Authority. *(20th cent.)*

PERSEVERANCE

A tree is shown by its fruit, and in the same way those who profess to belong to Christ will be seen by what they do. For what is needed is not mere present profession, but perseverance to the end in the power of faith.

St. Ignatius of Antioch: Letter to the Ephesians, *14. (2nd cent.)*

PERSISTENCE

Nothing is so hard that it does not yield to that which is harder.

St. Bernard: On Consideration, *4, 3. (12th cent.)*

PERSUASION

Minds in our day are to be governed by respecting their freedom, not by restraining it, and men in authority must be more ready to convince than to command.

Orestes Brownson: Works, *20, 107ff. (1861)*

PESSIMISM

Pessimism is a thing unfit for a man; a thing like opium, that may often be a poison and sometimes a medicine, but never a food for us, who are driven by an inner command not only to think but to live, not only to live but to grow, and not only to grow but to build.

G. K. Chesterton: Victorian Age in Literature *(20th cent.)*

PHILOSOPHY

Philosophy is the knowledge of that which exists, and a clear understanding of the truth; and happiness is the reward of such knowledge and understanding.

St. Justin Martyr: Dialogue with Trypho, *3. (2nd cent.)*

Philosophy is the knowledge of things human and divine, united with a zeal for right living.

St. Isidore: Etymologies, *2, 24. (7th cent.)*

Philosophy is the science of the limitations of the human mind. When you know philosophy, you know what you cannot know.

Joseph Rickaby: An Old Man's Jottings. *(20th cent.)*

Truth and its philosophic expression cannot change from day to day, least of all where there is a question of the self-evident principles of the human mind or of those propositions which are supported by the wisdom of the ages and by divine revelation. Whatever new truths the sincere human mind is able to find certainly cannot be opposed to truth already acquired, since God, the Highest Truth, has created and guides the human intellect, not that it may daily oppose new truths to rightly established ones, but rather that having eliminated errors which may have crept in, it may build truth upon truth in the same order and structure that exist in reality, the source of truth. Let no Christian therefore, whether philosopher or theologian, embrace eagerly and lightly whatever novelty happens to be thought up from day to day, but rather let him weigh it with painstaking care and a balanced judgment, lest he lose or corrupt the truth he already has, with grave danger and damage to his faith.

Pope Pius XII: Humani Generis. *(Apr. 12, 1950)*

PLEASURE

Sweet is pleasure after pain.

Dryden: Alexander's Feast. *(17th cent.)*

POSSESSIONS

Be not anxious about what you have, but about what you are.

Pope St. Gregory I: Homilies on the Gospels, *13, 6. (6th cent.)*

Man should not consider his material possessions as his own, but as common to all, so as to share them without hesitation when others are in need.

St. Thomas Aquinas: Summa Theologica, *2-2, 66, 2. (13th cent.)*

For well you know that nor life nor health nor riches nor honor nor dignity nor lordship is your own. Were they yours, you could possess them in your own way. But in such an hour a man wishes to be well, he is ill; or living, and he is dead; or rich, and he is poor; or a lord, and he is made a servant and vassal. All this is because these things are not his own, and he can only hold them in so far as may please Him who has lent them to him.

St. Catherine of Siena: Letter to Charles V, King of France. *(14th cent.)*

It is easier to renounce worldly possessions than it is to renounce the love of them.

Walter Hilton: Scale of Perfection, *1, 71. (14th cent.)*

To have an attachment for and actually to possess more than you reasonably need is a great fault. To be attached to something of which you do not have need is also a fault, but a lesser one, but to possess and make use of what you need without being attached to it is blameless.

Walter Hilton: Scale of Perfection, *1, 71. (14th cent.)*

POVERTY

I had rather be poor for Thee than rich without Thee.

Thomas a Kempis: The Imitation of Christ, *3, 59. (15th cent.)*

It is easy enough to tell the poor to accept their poverty as God's will when you yourself have warm clothes and plenty of food and medical care and a roof over your head and no worry about the rent. But if you want them to believe you – try to share some of their poverty and see if you can accept it as God's will yourself!

Thomas Merton: Seeds of Contemplation. *(20th cent.)*

PRAISE

Our meditation in this present life should be in the praise of God; for the eternal exultation of our life hereafter will be the praise of God; and none can become fit for the future life, who hath not practiced himself for it now.

St. Augustine: In Ps. *148, 1. (5th cent.)*

It is the nature of this universal vanity which is in us to wish for praise when we deserve blame, and to be loath to praise others when we know them to be praiseworthy.

St. Bernard: Letters, *19, 3. (12th cent.)*

PRAYER

Prayer is conversation with God.

Clement of Alexandria: Stromateis, *7. (2nd cent.)*

And let every faithful man and woman when they rise from sleep at dawn before they undertake any work wash their hands and pray to God, and so let them go to their work.

St. Hippolytus: The Apostolic Tradition, 35. *(3rd cent.)*

Pray also before thy body rests upon thy bed.

St. Hippolytus: The Apostolic Tradition, 36 *(3rd cent.)*

When we stand praying, we ought to be watchful and earnest with our whole heart, intent on our prayers. Let all carnal and worldly thoughts pass away, nor let the soul at that time think on anything except the object of its prayer.

St. Cyprian. On the Lord's Prayer, 31. *(3rd cent.)*

Where prayer is poured forth, sins are covered.

St. Ambrose: De Interpel. Job, 2, 8. *(4th cent.)*

He knows how to live well who knows how to pray well.

Anonymous sermon. (Among sermons of St. Augustine, 55, 1.) (5th cent.?)

He who asks of God in faith things needful for this life is sometimes mercifully heard and sometimes mercifully not heard. For the Physician knows better than the patient what will avail for the sick man.

St. Prosper of Aquitaine: Sententiae ex Augustino delibatae, 212. *(5th cent.)*

But before all things it is good to begin with prayer, as thereby giving ourselves up to and uniting ourselves with God.

Pseudo-Dionysius: On the Divine Names, 6, 1. *(5th cent.)*

Prayer is a raising up of the mind to God or a petitioning of God for what is fitting.

St. John of Damascus: Exposition of the Orthodox Faith, 3, 24. *(8th cent.)*

Prayer is a wine which makes glad the heart of man . . . it moistens the dry soil of the conscience, it brings about the perfect absorption of the food of good actions, and distributes them into all the members of the soul; strengthening faith, giving vigor to hope, rendering charity active and yet well ordered, and shedding an unction over the whole character.

St. Bernard: Sermons on the Canticle of Canticles, 18, 6. *(12th cent.)*

Pray and work. (Ora et labora.)

Motto of the Cistercians. (ca. 12th cent.?)

Who can really pray to a Being, about whose existence he is seriously in doubt?

Card. Newman: Apologia pro Vita Sua, 1. *(19th cent.)*

For God does not hear us as man hears. Unless you shout with your lungs and chest and lips, a mere man does not hear; whereas to God your very thoughts shout.

St. Augustine: In Ps. 141 Enarr., 1, 2. *(5th cent.)*

Prayer is the noblest and most exalted action of which man is capable through the grace of God.

Archbp. Ullathorne: Humility and Patience. *(19th cent.)*

In reading, our minds terminate upon a book; in meditation, our intelligence and our heart terminate upon God. Prayer is a vital act of faith and desire to attain a fuller knowledge of God and a closer union with Him in affection and in resolution – that is, in heart and will.

Card. Manning: The Eternal Priesthood. *(19th cent.)*

Pray as you can and do not try to pray as you can't.

Dom Chapman: Spiritual Letters. *(20th cent.)*

The only way to pray is to pray; and the way to pray well is to pray much. If one has no time for this, then one must at least pray regularly. But the less one prays, the worse it goes.

Dom Chapman: Spiritual Letters. *(20th cent.)*

PREACHER

Do you know how I test the value of a preacher? If the listeners go away striking their breasts, saying: Today I will do better; not by their saying: What a wonderful sermon.

Jean Pierre Camus: The Spirit of St. Francis de Sales, 19, 12. *(17th cent.)*

PREVENTION

Prevention is better than cure.

Erasmus: Adagia. (16th cent.)

PROGRESS

It is above all a clear principle of wisdom that all progress is truly such if it knows how to add new conquests to old, to join new benefits to those acquired in the past – in a word, if it knows how to make capital out of experience.

Pope Pius XII: Christmas Address. *(Dec. 24, 1952)*

PROPERTY

He who is not subject to God, justly loses and unjustly possesses all that he has from God.

Egidius Colonna: On Ecclesiastical Power, 2, 8. *(14th cent.)*

PSYCHOANALYSIS

Psychoanalysis is the probing of mind by mind; confession is the communion of conscience and God.

Bishop Sheen: Peace of Soul, *(20th cent.)*

RECREATION

If you have no need of recreation for yourself, you must help to make recreation for those who do need it.

St. Francis de Sales: Spiritual Conferences, 13. *(17th cent.)*

RELIGION

Wisdom precedes, religion follows; for the knowledge of God comes first, His worship is the result of knowledge.

Lactantius: Divine Institutes, 4, 4. *(4th cent.)*

God has no need for our worship. It is we who need to show our gratitude for what we have received.

St. Thomas Aquinas: Commentary on the Sentences, 3, 9, 1, 3. *(13th cent.)*

Religion is the virtue by which men show God due worship and reverence.

St. Thomas Aquinas: Summa Theologica, 2, 2, 81, 1. *(13th cent.)*

Religion has its origins in the depths of the soul and it can be understood only by those who are prepared to take the plunge.

C. Dawson: Gifford Lectures, 1947: Religion and Culture.

RELIGIOUS LIFE

The life of a good religious man ought to be eminent in all virtues, that he may be such interiorly as he appears to men in his exterior.

Thomas a Kempis: The Imitation of Christ, 1, 19. *(15th cent.)*

RICH

The rich man is not one who is in possession of much, but one who gives much.

St. John Chrysostom: Homilies. *(4th cent.)*

RUMOR

Even when it brings some truth with it, rumor is not free from the flaw of falsehood, for it ever takes away from, adds to, and alters the truth.

Tertullian: The Christian's Defence. *(3rd cent.)*

SAINTS

And if among all the saints some are more saintly than others, it is only because God dwells in them more abundantly.

St. Augustine: Letter 187. *(5th cent.)*

SELF

We are more troublesome to ourselves than anyone else is to us.

St. Francis de Sales: Letters to Persons in the World, 6, 52. *(17th cent.)*

SELF-PRAISE

Let our praise be with God, and not from ourselves, for God hates those who praise themselves.

Pope St. Clement I: Letter to the Corinthians, 30, 6. *(1st cent.)*

SOLITUDE

The greatest saints avoided the company of men as much as possible, and chose to live to God in secret.

Thomas a Kempis: The Imitation of Christ, I, 20. *(15th cent.)*

SOUL

The greatness of the soul is her capacity for God.

Archb. Ullathorne: Humility and Patience. *(19th cent.)*

SPIRITUAL LIFE

It belongs to the man who is in quest of his supreme good to draw as near to divine things as his condition of life will allow.

Archb. Ullathorne: Humility and Patience. *(19th cent.)*

STAGE

The world is a great stage on which God displays His many wonders.

Jean Pierre Camus: The Spirit of St. Francis de Sales, 19, 3. *(7th cent.)*

SUCCESS

The religious man is the only successful man.

F. Faber (19th cent.)

Every really great achievement is inspired by motives of the heart, and not of the head; by feeling and passion, not by a calculation of probabilities.

R. H. Benson: The Light Invisible. *(20th cent.)*

SUPERSTITION

Superstition is the cruelest thing in the world. Faith is to live in the sun. Superstition is to sit in darkness.

Katherine T. Hinkson: The House of the Foxes. *(20th cent.)*

THANKSGIVING

Give thanks frequently to God for all the benefits He has conferred on you, that you may be worthy to receive more.

St. Louis IX, King of France. (As reported in Joinville's Life, 746.) (13th cent.)

THOUGHT

Thought is a kind of sight of the mind.

St. Augustine: De Trinitate, 15, 9. *(5th cent.)*

Man's greatness lies in his power of thought.

Pascal: Pensées. *(17th cent.)*

TIME

Time takes no holiday.

St. Augustine: Confessions, 4, 8. *(5th cent.)*

Time is short, eternity is long.

Card. Newman: Development of Christian Doctrine. *(19th cent.)*

TOO MUCH

Too much noise deafens us; too much light dazzles us; too much distance or too much proximity impedes vision; too much length or too much brevity of discourse obscures it; too much truth astonishes us.

Pascal: Pensées, 2. *(17th cent.)*

TRIAL

God never permits anything to come upon us as a trial or test of our virtue without desiring that we should profit by it.

St. Francis de Sales: Spiritual Conferences, 17. *(17th cent.)*

TROUBLE

There is no man in the world without some trouble or affliction, though he be a king or a pope.

Thomas a Kempis: The Imitation of Christ, I, 22. *(15th cent.)*

TRUST IN GOD

Consider seriously how quickly people change, and how little trust is to be had in them; and cleave fast unto God, Who changeth not.

St. Teresa of Jesus: Maxims. *(16th cent.)*

UNIVERSE

God is an artist and the universe is His work of art.

St. Thomas Aquinas: Summa Theologica, 1, 45, 6. *(13th cent.)*

VANITY

The greatest magnifying glasses in the world are a man's own eyes when they look upon his own person.

Pope: Letter to William Wycherley. *(18th cent.)*

WANTS

What can a man want that it is not in God's power to give?

St. Augustine: In Ps. 146 Enarr. I, 1. *(5th cent.)*

WISDOM

Wisdom is the foundation, and justice the work without which a foundation cannot stand.

St. Ambrose: On the Duties of the Clergy, 1, 251. *(4th cent.)*

Let your old age be childlike, and your childhood like old age; that is, so that neither may your wisdom be with pride, nor your humility without wisdom.

St. Augustine: In Ps. 112, 2. *(5th cent.)*

The first task of man aspiring to wisdom is the consideration of what he himself is: what is within him, what without, what below, what above, what opposite, what before, and what after.

John of Salisbury: Policraticus, 3, 2, 174. *(12th cent.)*

There is a great difference between the wisdom of an illuminated and devout man, and the knowledge of a learned and studious scholar.

Thomas a Kempis: The Imitation of Christ, 3, 31. *(15th cent.)*

Fruitless is the wisdom of him who has no knowledge of himself.

Erasmus: Enchiridion. *(16th cent.)*

Wisdom is the clear, calm, accurate vision and comprehension of the whole course, the whole work of God; and though there is none who has it in its fullness but he who *searcheth all things, yea, the deep things* of the Creator, yet *by the Spirit* they are in a measure *revealed unto us.*

Card. Newman. (19th cent.)

WORRY

There is no annoyance so great as the annoyance which is composed of many trifling, but continuous worries.

St. Francis de Sales: Letters to Persons in Religion, 4, 32. *(17th cent.)*

YOUTH

The young don't know what age is, and the old forget what youth was.

Seumas MacManus: Heavy Hangs the Golden Grain. *(20th cent)*

ZEAL

No sacrifice is more acceptable to God than zeal for souls.

Pope St. Gregory I: Hom. 12 in Ezechiel. *(5th cent.)*

the world of MICHELANGELO

1475-1564

THE HORNED MOSES · Detail from the tomb of Pope Julius II · Rome

THE LOST GIOVANNINO •
Detail of a drawing •
LOUVRE • PARIS

by Thomas Craven

THE MUSIC OF MALLETS AND CHISELS rang in his ears from infancy; the world, as he first saw it as a boy in a hilly district of Florence rich in marble quarries, was a place where everyman's work was to hew the unyielding earth and to struggle with stone. In after years he said, "It is only well with me when I have a chisel in my hand," and the world which he made with his own hands is a sculptor's creation inhabited by heroic men and women imprisoning his own convulsive struggles and the struggles of the human race, and carved into forms as solid and indestructible as the crust of the earth.

From the ancient and honorable but decaying and shiftless Buonarroti stock, Michelangelo came with unaccountable qualities of extreme nervousness, enormous vitality and sensitivity to all the arts and all superior human forms. He lived to be ninety years old, productive to the last; he saw Popes come and go, nine of them, and he slaved for them all; he saw the Renaissance fade into hypocritical culture; and he saw Florence, whom he loved and hated as he loved and hated his own family, betrayed and sold by her own sons. In his tough old age, when he was too feeble to carve or paint, he made many drawings for a great picture of the Crucifixion—wonderful drawings but pathetic witnesses to the fact that at last he had come upon a theme which with his slackened energies he could not conquer. In his face are sadness and death and the agony of creative toil, but it is the face of one who had used himself for a mighty purpose. No other mortal, in art, science, warfare or any field whatever, has left the impress of a personality so powerful, concentrated and irresistible.

If, as we reconstruct his world, the labors of its maker seem to be superhuman, and the organizing energy behind it to transcend belief, let us bear in mind that it would have been impossible at any other time and in any other circumstances, and that Michelangelo stood at the apex of a long and mighty tradition. And let us not forget the pressure exerted upon the artist: the popular recognition of his genius, the social curiosity in, if not understanding of, his performances—when the Sistine decorations were first exposed to the public, the crowds flocked in before the floor of the chapel had been swept, like the rabble at a Roman circus, and kicked up an immense cloud of dust some of which still darkens the glorious ceiling—the demands, papal and civic, for work, more work and greater work; all of which inflamed his imagination and emboldened him to undertake and carry out commissions involving what would have been, in any other age, insuperable difficulties of execution. When we consider Michelangelo in relation to his antecedents and to Renaissance ideals, he becomes more than a churlish demi-god shielded by impenetrable sublimity; he becomes a creative artist, and his world is no longer an isolated phenomenon but a completely possible humanity.

It is a scientific world. The space in which his huge forms are established is charted and resolved with geometrical precision; he uses the principles of perspective, foreshortening and light and

shade as handed down to him by a race of scientific draughtsmen; he obtains movement and rhythm by his knowledge of thrusts and balances and the opposition of forces; he goes to life and death for his anatomy, adding the joy of the artist to the curiosity of the surgeon.

It is an architectural world. Before he creates his men and women he provides a dwelling place for them. For him an isolated picture or statue is a still-born thing, since it belongs to nothing; it is not even a severed member but a freakish orphan—a head that never had a body.

It is a sculptor's world, projected in three dimensions, composed of crests and hollows, free from charming makeshifts and pasty uncertainties, foursquare and impregnable.

Finally, it is a human world. "The highest object of art for thinking men," he declared, "is man." Not only man in the generic but in the individual and masculine sense. Women, of course, he carved and painted, but he formed them after the pattern of his men, large and sinewy and heroic, with no regard to physical loveliness or the charms of sex. There are no sexual enticements, in fact, almost no sexual differentiations, in his world. One might as well expect to find sex in an earthquake or a hurricane.

Two sculptures adorn the entrance of Michelangelo's world. They were done in his first youth and are by no means perfect—they are only the beginning. But what a beginning! They reveal the tenor of his mature mind, and the fabric of the entire structure is woven into them. One, his single work in low-relief, is a *Madonna and Child* or *Madonna of the Stairs.* It is only a small plaque, showing clearly, in its sharp edges and flat surfaces, that the artist had not quite mastered the problem of uniting his planes to give the effect of rounded forms, but it has the largeness and stature of monumental carving.

The other piece is the *Battle of the Centaurs.* As if to put behind him, once for all, the influence of Donatello discernible in his Madonna, Michelangelo compresses in a small block of marble some twenty nude figures thrown into mortal combat by an explosion of energy. This relief is overcrowded and inharmonious, *a tour de force* representing, with extraordinary creative gusto, his preference for dramatic movements, violent contrasts of action and resistance, involved compositions—in sum, everything that pertains to his use of the nude as an expressive instrument.

He had not reached his twenty fifth birthday when he produced his first indisputable masterpiece, the *Pietà* which stands at present in a chapel of St. Peter's. There are greater statues by Michelangelo, and more tremendous Madonnas, but none that springs more fully from the heart.

The *Pietà* plunges us into the torrent of pity that flows through Michelangelo's world—pity that is positive and controlled; pity that is an active force; pity affirmed by creative joy and made heroic. To realize this emotion in marble was a task for the one man who accomplished it—it has never been done again. The Virgin does not weep—for weeping women are not heroic, at least not in sculpture—and her half-opened hand is more expressive than tears. She has the face of one who never grows old, and the body of one endowed with more than human strength.

This is his only signed work. It is said that a party of Lombards, passing through St. Peter's, praised the *Pietà* and attributed it to one of their own sculptors, and Michelangelo, overhearing their remarks, was indignant that his art should be mistaken for another's. So one night he stole into the chapel and carved his name in the belt of the Madonna's robe.

He was now the foremost sculptor of his time. The city of Florence owned a large marble slab, 18 feet long, popularly known as the *Giant*, which had lain in the Cathedral yard for a hundred years, having baffled the ingenuity not only of the sculptor who had originally abandoned it, but of all subsequent artists. Michelangelo was sent for.

Two years later the holy quiet of the city was changed into wild excitement. Word went abroad that the *Giant* had come to life in the form of *David* and that it was a miracle of art. When the statue was first placed upon its pedestal on the steps of the Palazzo Vecchio, the populace, in an aberrant state of prudery, was shocked, or rather offended, by its extensive nudity, and an armed guard was posted by night to protect the young king from mutilation; but after the moralists had recovered their normal candor, the *David* became the most popular statue in the city and the symbol of the power and glory of Florence.

In his first extant sculpture, the *Madonna and Child* or *Madonna of the Stairs* in low relief, Michelangelo puts forth tentatively but unmistakably, that quality which the Italians call *terribilita*—the dreadful force that shakes the soul, the clap of doom that beats through a Greek tragedy; with his *David* this note crashes into his world with an awful power. It will be sounded again and again, finally to die out in a prophetic echo.

Called to Rome to execute a sepulchral monument for Pope Julius II his return to that city marks the beginning of what has been called "The Tragedy of the Tomb," a heart-breaking business lasting for more than forty years—long series of struggles and disappointments, appalling cheats of fortune that would have killed an artist of less resolution. In less than two months Michelangelo came forward with the design. Julius II chuckled in gruff approval—he had found his man. The conception was colossal; the tomb would be a monument worthy of a great pontiff. Michelangelo's designs called for a tomb surpassing all existing monuments, an enormous edifice three stories in height, with forty major statues and numerous subsidiary carvings in marble and bronze relief.

But the world of the imagination crumbled before the world of fact, and the mighty sepulchre slowly shrank into a mural shadow. Five times the plans were altered, and the six *Slaves*, two of them among Michelangelo's supreme masterpieces, were shuffled out of the design; at last the dreary project was concluded in a single statue, the horned *Moses* presumably conceived as a symbol of Julius, the leader of men, but more truthfully perhaps representing the compacted fury of the two score years in which the artist's vision clashed and compromised with the world of fact.

When due to intrigue Julius' enthusiasm for the tomb chilled, he commanded Michelangelo to decorate the vault of the Sistine Chapel. The Chapel offered technical difficulties beyond the abilities of any but the most experienced master of fresco and Michelangelo had not touched the medium since he was a boy of thirteen! "It is not my trade!" he exclaimed. "Raphael is the proper man for the job." "I am the one to estimate your abilities," replied Julius II. "Go to work."

The Sistine Chapel is long and narrow, 132 feet by 44; the ceiling is a plain barrel-vault 68 feet from the floor; the lateral walls are cut by twelve high windows, six on either side, running up to the spring of the vault. These walls were already decorated in fresco by such celebrities as Signorelli, Botticelli, Ghirlandaio, Perugino and Rosselli, and Michelangelo's task was to finish the chamber, that is, to proceed from the space bordering on the rounded arches of the windows, upward through the bend of the vault and thence across the large flat expanse of ceiling. Morosely he surveyed the uncovered area, and eager to discharge the commission as expeditiously as possible, "made," as he said, "a design for twelve apostles in the lunettes, and for the rest of the ceiling certain compartments filled with ornaments of the usual sort." But when he unfolded his plan to Julius II, his spirits revolted at the meagerness of the conception.

THE PIETA • St. Peter's Basilica • Rome▶

"It is a poor thing," he said, "I will make another."

He began anew and as he examined the vast territory to be conquered, his imagination was unleashed and he let himself go, filled with a terrible audacity. He had hated painting, calling it a woman's work, but his antipathies disappeared when he discovered that his world might be extended into illimitable space, retaining the strength and certainty of sculpture and enriched by color. Fortunately he was in the flower of his physical and mental development, and in virtue of his past triumphs, ready to acknowledge no limit to his capacities. The magnitude of his labors cannot be conveyed by words: one must see the chapel. There were 10,000 square feet of plaster to be painted—not merely covered but organized into a structural unit, and the expanded design necessitated 343 figures, some 225 of which ranged from ten to eighteen feet in height. Any other artist, Raphael, for instance, who was working in the chamber next door, would have hired a band of assistants whom he had trained to do his bidding to the letter and have done a tidy acceptable job in a short time. But not Michelangelo. He did nothing except from the depths of his soul, and none but himself was capable of objectifying the complex harmonies flowing from his impassioned spirit. In fresco, the artist paints on the wet plaster, and a recent inspection of the seams dividing each day's work reveals that Michelangelo painted with incredible speed—the great Adam was finished in three days!—and that some of the genre scenes were executed without the help of stencilled outlines. And in the handling of the medium, experts are agreed that his technical skill has never been equalled. The wonder grows when we recall that the Sistine Chapel was his first mural commission!

For four years he was the Chapel's prisoner. He did not, of course, work uninterruptedly. There were times when the weather was too cold for plastering, times when he had to relax and revise his designs. To rest, he read Dante and the Old Testament, or brought his models into the chapel for further studies.

Yet his purpose never flagged; in truth, as the work progressed, his confidence and his imagination rose higher and higher ending in a tumult of exalted humanity, which, instead of exposing his sublime contempt for life, as critics are wont to declare, renders the ordinary mortal infirm and insignificant. Day after day, month after month, he lay on his back, his head swathed in a towel, and painted, with an astounding delicacy of finish, the creation and fall of man, the collective effects of which were to be seen at a distance of sixty feet! And he painted this world alone. When but half of the vault was done, the impatient Julius insisted on uncovering it to the public; the mob rushed in and many necks were broken; the gentle Raphael came and saw, and sought to get the rest of the Chapel to paint. Michelangelo swore by all that was holy that he would not tolerate such effrontery; Julius upheld him, and the Umbrian retreated, borrowing from the heroic style all that his facile talents could assimilate.

Before the second portion was finished, Julius, whose habit it was to inspect the work in person, climbed up to the deck and shouted to the artist:

"When are you going to finish my chapel?"

"When I can," Michelangelo replied.

"When you can! When you can! Do you want me to throw you down from this scaffold?"

"You won't do that to me," muttered the painter under his breath.

Michelangelo had planned to retouch certain places with ultramarine and gold, but as soon as Julius II had gone, ordered the scaffolding removed. Julius, hearing what had been done, rushed back to the chapel.

"It needs gilding and more color!" he insisted.

"I'm through. What is missing is of no importance."

GUILIANO DE'MEDICI • Medici Chapel • Florence

"You should touch it up with gold!"

"I have not observed that men wear gold," Michelangelo said casually.

"It will look poor," Julius repeated.

"Those who are painted here were poor men."

The Pope smiled and gave the artist his blessing. The great job was done.

The decorations in the Sistine Chapel constitute the greatest single-handed work of art that man has ever produced. So transcending indeed is this achievement that it reduces most of the paintings of the world to miniatures or granulated fragments.

These great figures have no duplicates in nature: Michelangelo made them from his fund of accumulated knowledge, inventing new proportions and new attitudes. If they seem to us perfectly possible, it is because they are so perfectly put together. He is the lord almighty of the naked form. One would think, on examining the vault of the Sistine Chapel, that he had used up every imaginable human attitude; but no, Michelangelo returned thirty years later, a tired old man, and painted 200 more figures in *The Last Judgment* without a single repetition of posture!

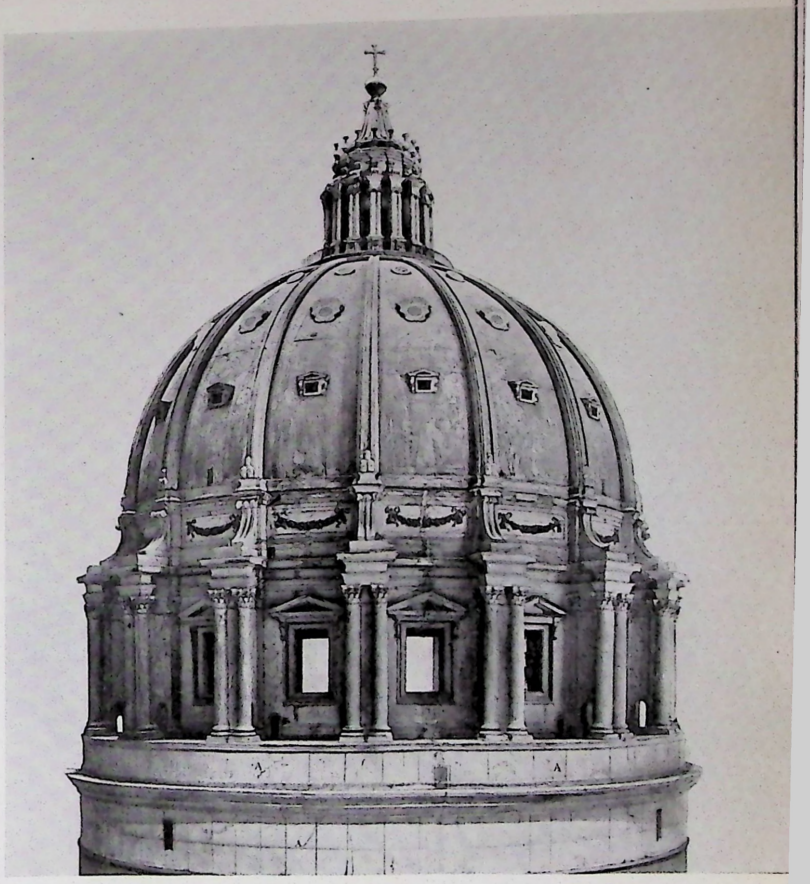
With the Sistine Chapel the main fabric of his world was finished, his universe bounded. In the fifty years of life that remained to him he was to labor in many fields – in sculpture, painting, poetry, architecture and engineering – and was destined to conceive stupendous things, yet in most of his undertakings to accomplish only a fraction of what he had intended. But in his whole life he produced not one cheap or unworthy piece of art.

He was appointed chief architect, sculptor and painter at the Vatican and ordered to decorate the end wall of the Sistine Chapel. The wall had already been painted by Perugino, for whom Michelangelo had nothing but contempt, calling him a dolt and a blockhead. Unhesitatingly he destroyed the old frescoes and substituted his own. For seven years he painted on a theme which had occupied the minds of artists from the Ninth Century, and when the doors of the Chapel were again opened *The Last Judgment* was revealed to the world with a finality of expression that no painter has dared to challenge.

In his declining years, he turned frequently to poetry as an outlet for his creative powers. Verse was no stranger to him – he had practiced writing it since his youth – but in his old age, drawing upon two strong sources of inspiration, he used it to express sentiments and passions foreign to the plastic arts. He met Vittoria Colonna, a widow of noble birth, famous in literary circles for her religious verses. She wrote him chaste and gentle letters and brought a little joy to his weary, overworked mind. Her charms were spiritual and her friendship with Michelangelo purely Platonic. She discovered his hidden vein of tenderness and "her love," he said, "kept his old heart, so near the point of death, alive." He gave her several magnificent drawings of the Crucifixion, and addressed a series of sonnets to her, dry, knotty poems, crackling with passionate abstractions but totally devoid of physical warmth.

The infirmities of age slowly weakened the old artist and he grew more and more careless in his habits. He was too old for sculpture but he could not resist the joy of it – his greatest joy in life. His last work in marble is the unfinished *Deposition from the Cross* which stands in the dark behind the high altar of the Duomo in Florence. He began this Pietà purely for the love of it, but as the work developed, he designed it for his own monument, carving the figure of Nicodemus, who holds the body of the dead Christ, after his own likeness. But his hand was unequal to the task, and in an old man's rage, he seized a hammer and began to demolish the group. His strength failed him; and angrier than ever, he gave the broken marble to his servant.

Sculpture meant cutting marble, and when the exercise became



WOODEN MODEL FOR THE DOME OF ST. PETER'S • Museo Petriano • Rome

THE LIBYAN SIBYL • Sistine Chapel • Rome

too strenuous, he returned to his brushes with an ease and vigor that astonished the jealous painters who had been whispering that the old man was getting senile.

"If I am in my second childhood," remarked Michelangelo, "I might as well act up to the part and begin to paint." In his seventy-second year he completed the frescoes in the Pauline Chapel —the *Conversion of St. Paul* and the *Crucifixion of St. Peter*. There is nothing senile in these pictures. The wonderful freshness, the living, leaping vitality of his first decorations in the Sistine Chapel, are missing, but in command of the figure, his last work in paint is fully as distinguished as his early frescoes.

Henceforth he devoted himself to architecture and engineering, and the abstract elements of his world come to the front. Life, which had never tempted him into luxuries, now afforded his haggard body little solace, and his only comfort was in the use of his brain. He journeyed to a famous mineral spring to drink the medicinal waters and returned to Rome much improved. The people of Florence begged him to spend his last years among them, offering to make him Senator, but the younger Medici were a treacherous lot, and he deemed it safer to remain away from them. Besides, he had work to do. He was crowded with commissions, and with his usual creative avarice, he undertook more than he could fulfill.

In his eighty-ninth year, when he was working on the plans of St. Peter's, he was bothered by spells of sleepiness, but he was strong enough to ride out every afternoon to inspect the building. Winter came, and he could no longer venture from his house. He crept close to the fire and with a piece of red chalk made designs for a great picture of the Crucifixion. A slow fever began to consume him and he made his will, "leaving his soul to God, his body to the earth, and his goods to his nearest relations."

After his death, his plans were either lost or set aside, and he cannot be held responsible for the present clumsiness of St. Peter's. The dome alone is his, and all the architects, past and present, who have discounted his capacities as a builder, have looked up to this cupola with unqualified veneration. It is one of the masterpieces of architecture. Through the force of its mighty lines, it carries us upward into the pure realm of the spirit.

With the great dome Michelangelo's world is complete. ♦

THE LAST JUDGMENT • Sistine Chapel • Rome ▶

IONAS

THE CREATION OF MAN • Sistine Chapel • Rome

EZEKIEL • Sistine Chapel • Rome

THE FLOOD • Sistine Chapel • Rome

Details of THE CREATION OF MAN • Sistine Chapel • Rome

HEAD OF ADAM

HEAD OF EVE

THE HEAD OF DAVID • Accademia • Florence

HEAD OF A YOUTH

MICHELANGELO AT 80 •
Detail from
THE FLORENTINE PIETA •
Duomo • Florence

Living is an Adventure

by Charles L. Anspach

THE STATEMENT, "He walked too long alone," to me, is quite descriptive. When I saw it in print, it stimulated my thinking. I recalled many times when I walked too far alone. I also thought of several friends who had traveled too far alone. I thought of some bold and courageous souls who traveled through "the shadows" unaccompanied and who, breaking the barriers, emerged as triumphant victors. I thought of others who had traveled through the valley and who had then lost their way. The recalling to memory of these persons brings joy and sadness to me. In like manner, many of us have had similar experiences in our walks: We have broken barriers and emerged triumphant, and we have also lost our way many times.

Life has been described in numerous fashions, each colored by the experience of men, by time, by individual philosophies, by tradition, by folkways, by mores and by other factors. An individual seldom holds a uniform view of life. Instead of one concept of life, he may hold many, depending upon his physical condition, his age and the pressure of social and economic factors at the time he is trying to evaluate life.

These variables all modify our views of life, and accordingly it is described as a vale of tears, a mystery, a transition, a journey, a highway, a glorious adventure. It is true that life does have its fears. We do have our difficult times; we do have our times of sadness; and we do have our periods of frustration. We do know that life has mysteries. There are many things we do not understand. There are many happenings we cannot explain. We can, at times, think of life as a transition period—a period of preparation, of active, constructive work, hoping for a better life, a better era and a better home for the soul. Santayana wisely said, "There are two events over which we have little control, birth and death, but we can enjoy the interval between." Life can be considered a journey. We are travelers moving from place to place and from goal to goal.

Life as a glorious adventure has inspired many to new heights. Life has many aspects which are parts of a whole, and, when integrated, furnish it with meaning and purpose. All the elements of life are important and add to it as minute details add to the beauty and meaning of a painting. The possessor of such a philosophy, the late William Allen White, nationally known editor, said, "I am not afraid of tomorrow, because I have known yesterday, and I love today."

The views of life are many. They differ in detail, in objectives and in influence, but common to all is the "walk of individuals."

We cannot discount the necessity of being alone and walking alone at times. Several years ago, in an address, I pointed to the necessity of having an upper room to which one could go that he might find himself again and reaffirm his ideals. I still feel that such a room is necessary—a place apart will provide opportunity for contemplation and meditation.

When we spend time alone, we can clarify our thinking, review our goals and objectives and re-establish our links with the fundamentals of the past and the present. Thoreau had such a room. He described his room as "My 'best' room . . . my withdrawing room, always ready for company, on whose carpet the sun rarely fell . . . was the pine wood behind my house." In this room, it is said, he tried to analyze life, evaluate it and reduce it to its lowest terms. A wise man is he who, like Thoreau, takes time apart that he might meditate, reaffirm his convictions and restake his claims.

As important as such a withdrawal is, we know we must return to the activities of everyday living. We know that man is an active social being. Man, as life, has been described in many ways. He has been called the only laughing animal. It is said that he is not happy unless he associates with other humans. It is said that the life of man has meaning only as it is spent in service to others.

It is the claim of some that man cannot isolate himself but that he grows through the processes of cooperation and mutual aid. These theories and many others give emphasis to the conviction that man cannot live alone. True it is, that man cannot live alone, but there are times when he must walk alone. The danger is not that man walks alone but that he walks *too long* alone.

Biography and history recount the difficulties experienced and the sacrifices made, by men who walked alone—they were persecuted and despised. These people stood in defiance of the pressures of ignorance, superstition, vested interest and misdirected authority. Galileo, Pasteur, Koch, Ehrlich, the Wright brothers, General Billy Mitchell, Harvey, Sister Kenny, Washington, Lincoln, Wilson, Poe, stood in perpetual defiance of the immediate. The life of Jesus is replete with incidents of His aloneness. He was misunderstood; He was misinterpreted; He was ridiculed; and He was despised. Frequently, He was completely alone in His aloneness. He didn't walk too long alone, for the Divine Presence was with Him. The great I have named, like Jesus, traveled lonely roads, but they broke barriers with the help of others.

When we assume certain attitudes, when we establish certain types of objectives and when we subscribe to false ideals, our walk is endangered. When one assumes one of two attitudes or expresses himself in his behavior in one or both patterns, he is walking too long alone.

The first pattern is that of self-sufficiency—the type of life dictated by the philosophy, "I am a self-made man; I am beholden to no man." We see such persons in the world, and we know their ultimate end. History tells the story of such persons, and it also recounts the terrible costs resulting from such lives. If they could be cut down to size before all the damage is done, we would be indeed fortunate. A little boy reduced one man to proper size. This individual, proud of his success in life and unwilling to acknowledge the help of others, said: "You know—I am a self-made man." The young lad looked him over and said, "That's one thing I like about you. You take full responsibility for your mistakes."

Now, we all know this type of vicious person. For a moment, however, think of the person who is not vicious but who permits his feeling of self-sufficiency to endanger his very life. He refuses to accept the findings of science and endangers his life through neglect and denial of fact. He can walk too far alone and die. Think of the person who refuses to make friends, who refuses assistance to others, who goes by on the other side of the road rather than meet and help another in need. He is getting along now, but he may walk too far and be alone.

Think of the individual who keeps things shut up within or the person who hates and never loves. He may walk too long alone. If any individual should possess the spirit of humility, the antidote to self-sufficiency, it is an educated person. He should be aware of how much he owes to all the ages, how much he owes to many people and how little he can accomplish without assistance.

The second type of behavior that endangers us is cynicism—that attitude that discounts all values and depreciates the good. In assuming such a pattern of behavior, a cynic, (perhaps I am unfair in the use of the word "cynic") goes beyond doubt and assumes a position akin to absolute authority. Walking too long alone can result in extreme unhappiness, for the foundations of life can be destroyed, and desirable materials cannot be found with which to rebuild.

These pitfalls can be avoided if we follow a definite course. First, understand the significance of maturity. A maturing person, as defined by Dr. H. A. Overstreet, is "one whose linkages with life are constantly becoming stronger and richer because his attitudes are such as to encourage their growth rather than their stoppages." I like the phrase "linkages with life." Education should aid in establishing linkages, which, if they are numerous, should result in maturity.

In times such as ours—described as a triggered moment in an explosive civilization—we can hardly afford to have scientific discoveries put into practice by immature persons. When we see the evidence of man's immaturity, we look with concern and with some anxiety to the future. That same anxiety and concern should cause us to resolve to form linkages with knowledge—that we might know; with responsibility—that we might live together as intelligent persons; and with spiritual values—that we might live on a plane higher than that of the beasts of the field. Dr. Overstreet is right: We no longer can afford to have immature minds in mature bodies in an explosive civilization. You are on the road to maturity. You have established linkages. Build new roads to maturity. Do not walk too long alone.

The second directive is this: "Be still and know that I am God." It may seem strange to you that I inject this definite charge. It shouldn't, for it involves an important injunction: "Be still . . ." If one listens to that admonition, he is on the way to good mental health and to good living. In the rush of the moment and under the pressure of our times, we frequently do not hear all the voices that speak to our souls.

Our time is described as an age of headaches, heartaches, aspirin, hurry, worry and boredom. We think we don't have time to "Be still . . ." An educated person should hear voices speak to his soul; he should be able to appreciate the beauty of his universe; he should be able to see the designs of the kind Father, in tree, in flower, in waterfall and in cloud; and he should be able to balance properly the real values of the past and of the present. Such a one is in balance, is still in the presence of God and appreciates His handiwork. One can walk too far alone and sell his birthright for a mess of pottage.

Third: grace under pressure. It is thus that Ernest Hemingway defines "courage"—"grace under pressure." A very wise man, St. Paul, said, "The spirit is willing, but the flesh is weak." His experience is a universal world experience. We have good intentions, but we do not always achieve our high resolves. We seldom live up to the best that we know or put into practice all the knowledge we command. We indeed lack grace under pressure.

We are beset by many shortcomings. We lack the high courage of following through even though it slay us. Frequently we do not resist the immediate. The observation of Rollo May goes unheeded. "Man," he says, "does not live by the clock alone." One of the unique characteristics of man is that he can stand outside his present time and imagine himself ahead in the future or back in the past.

This power to 'look before and after' is part of man's ability to be conscious of himself. Plants and animals live by quantitative time; an hour, a week or a year passes, and the tree has another ring on its trunk. But time is a quite different thing for human beings. Man is the time-surmounting mammal. Often we forget this power and give way to the pressure of the immediate.

A mature, educated man, because he is at peace with himself, with others and with God, and because he is at home in his universe, should have grace under pressure. He, like Martin Luther, should be able to say, "Here I stand; I can take no other course: So help me God."

Fourth: an appreciation of life. Someone has said in substance, "We are not given life with which to commit suicide inch by inch, but rather we are given life to use in the service of others." It isn't necessary that one look for a project of great dimension as a possible area of service. Man can find unlimited opportunities for doing good in the ordinary avenues of life.

Do not walk too long alone. ♦

THE WISDOM OF GREAT LETTERS

Francois de Fénelon

I AM TOUCHED WITH THE SUFFERINGS of your sick friend, but I rejoice that he supports them so well. You are right in making a distinction between willingness to suffer and courage. Courage is a certain elevation and strength of mind with which people overcome everything. Those minds that are guided by the spirit of God, and that are conscious of their own weakness, do what is necessary to be done without being aware of their own strength and without any assurance of success. They endure and overcome by an inexplicable power that is within them without their knowing it, that comes to them as occasion requires, as if it were borrowed, and that they do not think of appropriating to themselves. They are not thinking of suffering well, but insensibly they are able to bear every trial to the very end, in peace and simplicity, without any other desire than that the will of God be fulfilled.

There is nothing brilliant, nothing grand, nothing striking in the eyes of others, and still less in their own, in this. If you tell them that they have suffered nobly, they will not understand you. They do not know themselves how all this comes to pass; they scarcely know what is in their own hearts, and they do not seek to know. If they endeavored to know, they would lose something of their simplicity. This is what we call perfect good will, that makes less show but is far greater than what is called courage. It is like water, the less taste or color it has, the purer it is; and it is its purity that makes it transparent. This good will, which is only a love of the will of God, becomes, upon every occasion, just what it should be, that it may conform itself to Him. Happy are those who have the beginning, the seeds within them, of this unspeakable good.

I am very sorry for the imperfections you find in human beings, but we must learn to expect but little from them; this is the only security from disappointment. We must receive from them what they are able to give us, as from trees the fruits that they bear. God bears with imperfect beings, and even when they resist His goodness. We ought to imitate this merciful patience and endurance. It is only imperfection that complains of what is imperfect. The more perfect we are, the more gentle and quiet we become toward the defects of others.

Do not attend to those who, under the domination of prejudice, erect of themselves a tribunal of justice. If anything can cure them, it is to leave them to themselves and to go on in your own path, with the simplicity and meekness of a child.

Do not be discouraged at your faults; bear with yourself in correcting them, as you would with your neighbor. Lay aside this ardor of mind which exhausts your body and leads you to commit errors. Accustom yourself gradually to carry prayer into your daily occupations. Speak, move, act in peace, as if you were in prayer. In truth, this is prayer.

Do everything without eagerness, as if by the spirit of God. As soon as you perceive your natural impetuosity impelling you, retire into the sanctuary, where dwells the Father of Spirits, listen to what you there hear; and then neither say or do anything but what He dictates in your heart.

You will find that you will become more tranquil; that your words will be fewer and more to the purpose, and that with less effort you will accomplish more good. I do not recommend here a perpetual struggle of the understanding after something impracticable, but a habit of quietness and peace, in which you may take counsel of God with regard to duty.

This you will find a simpler and shorter consultation than the eager and tumultuous debates that you usually hold with self when you yield to your own natural impetuosity.

When the heart is fixed on God, it can easily accustom itself to suspend the natural movements of ardent feeling, and to wait for the favorable moment when the voice within may speak. This is the continual sacrifice of self and the life of faith. This death of self is a blessed life; for the grace that brings peace succeeds to the passions that produce trouble. Endeavor to acquire a habit of looking to this light within you; then all your life will gradually become a prayer. You may suffer, but you will find peace in suffering.

Do not dwell upon remote events; this anxiety about the future is contrary to a religious state of mind. When God bestows any blessings upon you, look only to Him in the comfort that you receive, and take every day of the manna that He sends you, as the Israelites did, without making yourself any provision for the morrow.

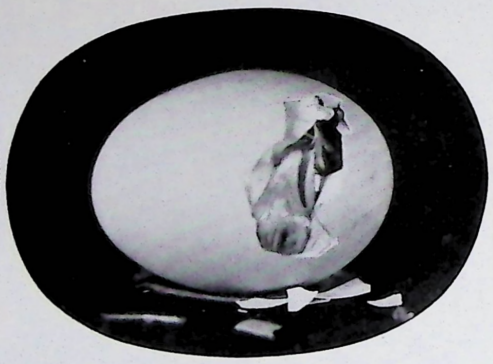
A life of faith produces two things. First, it enables us to see God in everything. Secondly, it holds the mind in a state of readiness for whatever may be His will. We must trust to God for whatever depends upon Him, and only think of being faithful ourselves in the performance of our duties. This continual, unceasing dependence, this state of entire peace and acquiescence of the soul in whatever may happen, is the true, silent martyrdom of self. It is so slow, and gradual, and internal, that they who experience it are hardly conscious of it.

When God deprives you of any blessing, He can replace it, either by other instruments, or by Himself. The very stones can in His hands become the children of Abraham. Sufficient for the day is the evil thereof; the morrow will take care of itself. He who has fed you today, will take care of you tomorrow.

We shall sooner see the manna fall from heaven in the desert, than the children of God shall want support.

Francois de Fénelon

GROWTH



by William Jacob Robbins

GROWTH IS A SUBJECT of interest to all of us. It is a personal subject. We have all grown. We may wonder at times why we have grown no more than we have or why we grew the way we did, but not many persons do more than wonder. Few attempt to learn what growth is, how it occurs and why—or to answer any of the other fundamental questions we might ask about this process which we all experience.

What is growth? Most people would probably answer by saying that when anything grows it gets bigger. But this is evidently not all that we mean by the term "growth." A dog is not merely an enlarged puppy. A man is more than a magnified infant, and an oak tree is much more than an expanded acorn. As an individual grows, the body structure and its proportions and functions change. This phase of growth is commonly called differentiation or is referred to by the term "development," and in all but the simplest living creatures it is intimately associated with increase in size.

Most living things originate as a single cell, microscopic in size and derived from the parents. This minute bit of protoplasm, or living material, grows—i.e., it divides and multiplies—until the mature individual, if it be one of the larger plants or animals,

contains millions on millions of cells, all descended from the original one. An average-sized potato has between five and six billion cells. As these cells are formed, they enlarge, and they also change in character—become organized into tissues and organs—i.e., they undergo differentiation. This phase of growth is the process that makes our bodies develop with separate organs and parts—instead of becoming merely a shapeless mass of 160 pounds or so of quivering jelly.

Differentiation follows a definite rule with each kind of living thing. A frog's egg always grows into a frog—and never into a chicken or a peony. Our noses always grow on the front of our faces and not, fortunately, between our shoulder blades. What causes differentiation, and what causes it to follow a definite rule? Why do we grow hair on our heads instead of on the soles of our feet, and why does an orchid not produce tomatoes? Why do we stop growing? Why don't we continue to enlarge throughout our lives and reach a height of 10, 15 or 20 feet?

A usual answer is "heredity," which means in plain language that our fathers grew that way before us and we grow like them. The cell from which each individual, plant or animal, starts contains a special kind of living stuff derived from its parents. Therefore, like theirs, it carries on a predetermined series of chemical reactions and physical processes which result in the characteristic structure and life span of the individual.

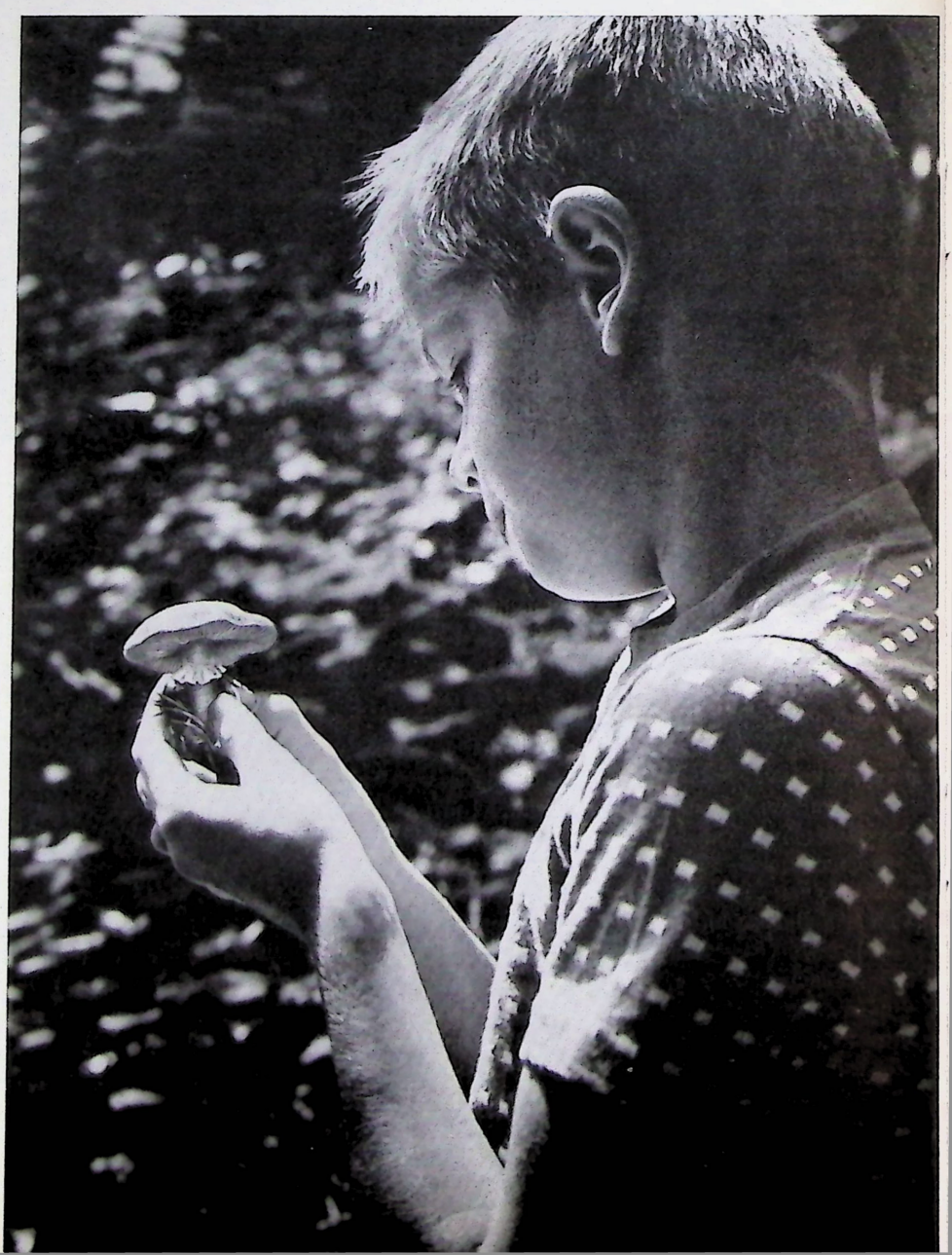
To make this point of view clearer, we might use an analogy from a familiar type of fireworks. Perhaps you have seen the kind called Pharaoh's serpent, in which the tip of a small cone of mercury thiocyanate, when lighted, burns and forms a serpentlike ash a hundred times (or more) the size of the original cone. The growth of Pharaoh's serpent depends on the kind of material of which the cone is made. To use charcoal, sulfur or gunpowder will not do. It must be mercury thiocyanate. The behavior of the ash depends also upon the chemical reactions which this stuff undergoes. Only oxidation, i.e., burning, forms the snake. Also, the cone must burn from the tip. If it burns over all its surface, the ash will form a shapeless monster. This shows that certain physical conditions also are necessary to get the desired result.

Thus we conceive the growth of a plant or animal to depend upon the particular kind of living stuff in the original cell. We picture this highly individualized living stuff as carrying on its

Australia—kangaroo and young.

Mother cat keeps a wary eye on her kitten.

A baby hippo at Washington, D.C. zoo.



The mysteries in the process of growth afford science one of its most intriguing challenges. The lowly mushroom has achieved a new importance in recent years because researchers believe that from it may possibly come a cure for cancer, itself a manifestation of abnormal growth.

own series of chemical reactions and physical processes which culminate in the characteristic mature individual. The chemical constitution of living protoplasm is, of course, exceedingly complex, and the chemical reactions and physical processes in growth are infinitely numerous and complicated.

When we say growth takes place by a process in which each cell divides into two, followed by enlargement of the resulting cells and their differentiation into permanent form, we are actually giving but the barest outline of growth. This concept is important, however, because it suggests that anything which changes the nature of the original protoplasm, the living matter in the cells, or which modifies the interrelated chemical reactions of the substance of the cells, will influence growth. And that idea is fundamental. Such substances as the sulfa drugs and penicillin are effective because they interfere with some of the chemical reactions essential for the growth of bacteria.

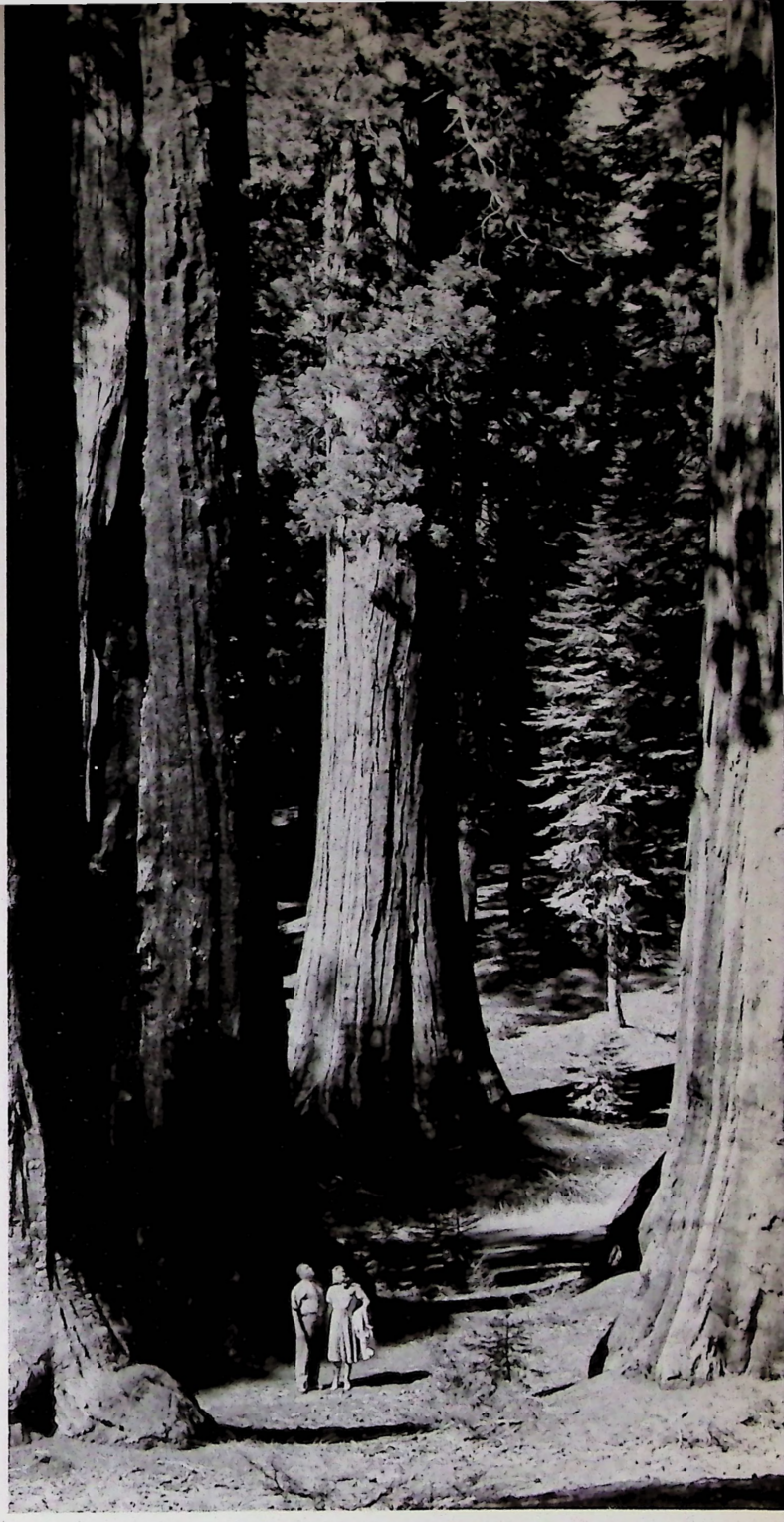
Thus, growth is not only a problem for the biologist; it is one which concerns the physicist and chemist as well. We need to know not only the details of the way in which cells divide and how they are arranged in tissues and organs; we need knowledge also of the chemistry and physics of growth, the role played by enzyme systems and their inhibitors, information on surface tension and radiations and many other highly technical matters.

One of the things we should like to know is how to control growth. Many of the diseases which plants and animals endure are results of the growth and multiplication of other organisms in or on their bodies. For example, athlete's foot is caused by the growth of a specific fungus in the skin of the foot; pear blight is caused by the growth of particular bacteria in the twigs of the pear tree; pneumonia is a consequence of the growth of certain bacteria in the lungs. To prevent or cure these diseases, we must prevent or stop the growth of the parasite in the host. The rotting of fruits and vegetables, the decay of lumber and the mildewing of cloth are caused by the growth of bacteria or molds in or on the material affected.

As human beings, we grow—and we grow old. What causes old age and senility? Do all living things age? Is there a fountain of youth? These are questions intimately associated with the process of growth. Even cancer is a growth problem. In cancer certain cells of the body which have matured and ceased to grow suddenly change their character and begin to grow rapidly. As a consequence they do not keep their ordered place in the community of cells but become unruly members, which insist on pushing their way through and over their more orderly associates, and thus destroy the body of which they are a part. Why should some cells—and not others—change from their mature, nongrowing condition to a rapidly growing form, and how can they be induced to return to their normal condition? If we knew enough about growth, we could answer these questions and many others.

One of the interesting and hopeful things we have learned is that growth is fundamentally the same process in humble and simple living things, both plants and animals, as it is in man. We can experiment more easily and freely with these less complicated forms of life, though the final test, of course, is the particular organism concerned, and that may be the human body.

It is important, therefore, to study growth in plants, including bacteria, yeasts and molds. It is important not only because such study enables us to control these living things and use them, but also because it tells what may occur in our own bodies. Perhaps it seems odd to think of looking for an answer to old age or cancer in the growth of yeasts, fungi or squashes; yet, the key to these problems, so profoundly important to us, may be discerned more readily through the study of plants or some other lowly creature than in man himself. ♦



The miracle by which single plant cells, such as the specially isolated and cultivated specimen to the right, multiply and result in giant organisms like the sequoias above, is one of nature's ceaseless wonders.

WHAT IS

Managing Your
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THE MEANING OF AMERICA

LITERATURE

by Harold R. Walley & J. Harold Wilson

THE WORD "LITERATURE" is derived ultimately from the Latin word *littera*, meaning "letter." In its derivative sense, it means simply anything which is written or printed. Usage, however, has tended to restrict its meaning to such written or printed matter as repays the reader by virtue of its subject matter or its style. Usage further recognizes two general kinds of literature: noncreative and creative.

Noncreative literature is simply a written record of facts. Its principal value is its subject matter. Qualities of style are unessential and exist merely as gratuitous embellishment. And as the chief virtue of that subject matter is its accuracy, the only contributions of the writer which have any consequence are his knowledge of the subject and his veracity. In this classification may be included such writings as news stories, source books, most textbooks, dictionaries and encyclopedias, as well as many scientific reports on journeys, explorations and investigations.

Creative literature, on the other hand, is the product of a writer's selection of, and imaginative building upon, facts. It is, as the term implies, a new creation, bearing the stamp of the writer's individuality. This stamp of individuality is composed of

many qualities, but, for the sake of convenience, they may be considered as belonging to two categories. The first of these may be given the name "vision"— the second, "style."

By vision is meant the writer's view of life and the interpretation which he gives to whatever falls within that view. The creative writer is an artist. As an artist, he views life as the raw material of art. In human experience, he seeks some order or design which will impart to it beauty and meaning. Failing to discover such a pattern, he may endeavor to impose upon life some pattern of his own making. But in either case what is finally expressed in a work of creative literature is the artist's vision of life interpreted in the terms of his own personality. This interpretation, which in a work of literature may often be reduced to an abstract conception or idea, is known as the *theme* of the literary composition.

But, as we have said, creative literature is an art, and the stamp of individuality which it bears is the stamp of a creative artist. It is not merely that literature expresses the interpretation of life by an artist, but also that the interpretation receives expression at the hands of an artist. For it is in the expression itself that the personality of the artist becomes manifest. It may be the writer's attitude toward his material which reveals his personality, or it may be his little mannerisms of expression. But much more it is his distinctive craftsmanship which reveals the artist, in the pattern he imposes upon his material and in the methods he employs to achieve his desired effect. It is this combination of qualities which is meant by the term *style*.

Literature, in its creative, or restricted, sense, is an art and as such implies considerable skill in the making. Centuries of literary experiment have refined upon that skill, until now such literature possesses a highly specialized artistic technique. The kind of literature discussed throughout this essay is creative literature — literature viewed as an art.

As a form of art, then, "literature" may be defined as "a verbal interpretation of life by an artist."

The purpose of literature, in general, since it is an art, is to give pleasure and profit to the reader. The kinds of pleasure and profit given by particular works of literature depend, of course, upon the specific purposes of the artist. These immediate purposes, however, naturally group themselves into two major classes, each associated with a corresponding classification of literature. To these latter classifications, Thomas de Quincey in a famous essay gave the names, "the literature of knowledge" and "the literature of power." These names, while not necessarily definitive, may be accepted as convenient descriptive terms.

The purpose of the literature of knowledge is to develop in the reader an understanding of experience. Such literature does not merely present facts; it interprets facts into a systematic and coherent order. This systematic interpretation is designed to produce in the reader knowledge, i.e., the clear and certain understanding of truth. It attempts to develop the ability to perceive, to apprehend, to know. Such is the purpose of works like Darwin's *Origin of Species* and Bryce's *American Commonwealth*.

The purpose of the literature of power is to develop in the reader an attitude toward experience. Although, in method, such literature, too, may work through the interpretation of facts, its purpose is to release potentialities within the reader, to exalt him, to enable him to see and feel more sharply, to live with a stronger sense of the richness of life. In short, it develops within him the impulse "to grasp this sorry scheme of things entire... shatter it to bits — and then remold it nearer to the heart's desire." Such is the purpose of works like Emerson's *Essays*, Shakespeare's *Hamlet*, Whitman's *Song of Myself* and Hardy's *Return of the Native*.

Whatever may be the purpose of literature or the form in which it is cast, the actual content of literature may vary widely, independent of purpose or form. This content is of many kinds. Specifically, the kind depends upon two factors: the nature of the material chosen and the attitude of the writer toward his material.

The material with which the writer works may be either found in the world about him or created in his own imagination. Both, of course, because of the limitations of the human mind, are ultimately based upon the phenomena of human experience. But in the first case, the writer makes use of those materials which are admittedly, or can be proved to be, part of the sum total of human experience. For example, poetry like that of Burns, a novel like Sinclair Lewis's *Main Street*, a record of personal experiences like Mark Twain's *Life on the Mississippi* or a play like Ibsen's *Pillars of Society* are all based upon such material. In the second case, the writer creates, by a readjustment of the raw materials of life according to a new and individualistic pattern, an imaginary world of his own. For example, Barrie's *Peter Pan*, Cabell's *Jurgen*, Swift's *Gulliver's Travels* and Coleridge's *Rime of the Ancient Mariner* are based upon this material of the imagination.

The second factor in determining the content of literature is the attitude of the writer toward his material. This attitude, since it depends upon innumerable elements of environment and personality, is, of course, unique with every writer. Nevertheless, the personal attitude of any writer is bound to include certain universal attitudes which can be recognized independently and defined. These universal attitudes are of two classes: those which represent, in effect, judgments of the ultimate value of life and those which indicate preferences for certain optional values of life.

The first of these classes includes four recognizable judicial attitudes: optimism and pessimism — sentimentalism and cynicism. Optimism and pessimism are intellectual judgments of the value of life. Optimism is the reasoned conviction that the good in life outweighs the evil. Pessimism is the reasoned conviction that the evil in life outweighs the good. Thus, Walt Whitman, seeing both evil and good, arrived at the optimistic conviction that life, despite the manifestations of evil, was fundamentally good; while Mark Twain, with much the same evidence to reason from, arrived at the pessimistic conviction that life, despite the manifestations of good, was fundamentally evil.

Sentimentalism and cynicism are emotional, rather than intellectual, judgments of the ultimate value of life. By a process of rationalization they are made to masquerade as intellectual judgments. Sentimentalism is the emotional belief that there is good in everything, that evil is either negligible or nonexistent. Cynicism is the emotional belief that everything is evil, that good does not exist and that what appears to be good is merely evidence of naïveté or hypocrisy. Thus, such writers as Richard Steele or Louisa M. Alcott, refusing to see the evil in life, clung to the sentimental belief that all life was good or could be made so, while such writers as Etherege and Rochester, refusing to see the good in life, adhered to the cynical belief that all life was evil and could not be improved.

The second class of universal attitudes contains three recognizable preferential attitudes: realism, romanticism and classicism. To define these latter attitudes with scientific precision is impossible because of the numerous variant meanings which they have collected during centuries of use. Different critics, from time to time, have defined the terms, each emphasizing that element which seemed to him predominant in the literature which he had under discussion. In defining "romanticism," for example, Theodore Watts-Dunton called it "the renascence of wonder"; Sir Walter

Raleigh saw it as chiefly "the magic of distance"; while Walter Pater looked upon it as "strangeness added to beauty." For practical reasons, however, it is possible to describe these three major attitudes in terms of their constituent elements.

In general, realism and romanticism may be considered as two preferential attitudes toward life which represent opposed extremes. Realism endeavors to find truth through a submission to fact; romanticism seeks to find truth through an escape from fact. In other words, realism limits its interpretation of life to its scientific perceptions of fact; romanticism interprets life through an arrangement of facts in accordance with its intuitive conceptions.

A specialized form of realism is known as naturalism. Whereas realism limits itself to the perceivable facts, naturalism emphasizes the scientific analysis of the factors, heredity and environment, and the biological processes whereby life becomes what it is. Whereas these two attitudes represent extremes, classicism is not an extreme: It is the golden mean between the two. Classicism neither succumbs to fact nor flees from it; classicism accepts facts in their just proportion and interprets them in accordance with a perspective of reasoned symmetry and perfection. It endeavors to "see life steadily and see it whole."

More particularly, the opposed attitudes of romanticism and realism may be described in terms of a number of antithetical components. The more important of these are defined below.

Romanticism tends to seek the strange and the remote; realism tends to prefer the familiar and the near. Thus, from the familiar routine of the commonplace, romanticism has sought escape to nature and "communion with her visible forms," to far-off lands "beyond the sunset and the baths of all the western stars," to dreamworlds glimpsed through magic casements, to the future, where "the world's great age begins anew" or to the past of "old, unhappy far-off things and battles long ago." Realism, on the other hand, has preferred the immediate in time and place. In its attitude toward nature it has been scientific rather than rhapsodic. Its interest has been "any streetful of people buying clothes and groceries, cheering a hero or throwing confetti and blowing tin horns."

As romanticism desires escape from the uncongenial, so it tends to set up the positive ideal of freedom from uncongenial restraint; as realism submits to things as they are, so it tends to bow to their immutable laws. Thus, romanticism is often characterized by a note of rebellion — political, social or spiritual. On the other hand, realism, is usually characterized by a note of graceful or grudging acquiescence to that which it feels is already determined by natural forces beyond human control.

As romanticism sets up the positive ideal of personal freedom, so it tends toward individualism; as realism submits to law, so it tends toward universalism. Individualism is the exaltation of the individual above the mass as a self-sufficient realization of a universal plan. Universalism is the reduction of individuals to a common level upon which they appear as no more than biological phenomena.

As romanticism emphasizes the individual, so it tends toward subjectivity; as realism emphasizes the universal, so it tends toward objectivity. Subjectivity is the interpretation of life in terms of personal conviction. Objectivity is the interpretation of life in terms of impersonal conviction arrived at through observation.

As romanticism is frequently *sub*jective, so its reasoning tends to be *de*ductive; as realism is frequently *ob*jective, so its reasoning tends to be *in*ductive. Deduction is a process of reasoning from general principles to particular instances. Induction is a process of reasoning from particular instances (evidence) to general principles. Thus, romanticism tends to present illustrations of an idea — with little concern for their resemblance to actual life. Realism, on the other hand, tends to emphasize the accuracy of the evidence from which conclusions may be drawn.

As romanticism usually reasons from fundamental principles, so it tends to be idealistic; as realism usually reasons from evidence, so it tends to be materialistic. Idealism is the belief that ultimate truth exists only in the realm of ideas, i.e., that truth exists only in the form of mental or spiritual concepts. Thus, romanticism tends to portray a world which resembles the ideals of perfection in the writer's mind, rather than ordinary experience. Materialism, on the other hand, is a belief that truth can have no existence apart from the realm of physical phenomena, and, therefore, man's knowledge of truth must forever be limited by his sense perceptions. Thus, realism endeavors to portray a world which resembles ordinary experience; beyond this it refuses to go.

As romanticism is usually idealistic, so it may tend toward mysticism; as realism is usually materialistic, so it may tend toward skepticism. Mysticism is the belief (1) that all existence, both physical and spiritual, is but a manifestation of one universal entity which may be known by a number of names, such as God, Brahma, Over Soul, Life Force, World Spirit, etc.; (2) that the supreme goal of life is to lose personal identity and become one with the Universal Being. Skepticism is an attitude of doubt based upon the reflection that, since there is nothing beyond the world of experience and since knowledge is incomplete, nothing can be accepted as a final revelation of truth.

Classicism, as remarked before, differs from both romanticism and realism in that it does not represent an extreme. Nevertheless it must not be viewed as an attitude of compromise between irreconcilable extremes. It is rather a harmony of elements which it does not feel to be mutually exclusive.

Classicism does not see life as sharply divided into good or evil, true or false. It holds that there is no falsehood without its grain of truth, and that truth itself, if carried to an extreme, may become false through disproportionate emphasis. Its fundamental ideals are "the golden mean" and "nothing too much." Thus, classicism sees all the elements of life as supplemental to one another and seeks ultimate truth, beauty and goodness only in a harmonious synthesis wherein each component performs its proper function.

From the foregoing it may be seen that the essence of classicism is harmony and proportion. Its ideals are balance and symmetry. Its concern is with totality rather than detail. Thus, in both life and art, its valuation of any part is guided by its consciousness of the whole. It avoids eccentricity and cultivates the normal and well balanced. It tempers emotion with reason and exalts the intellect as the means of perceiving and controlling symmetry. It concentrates upon the human as the loftiest synthesis of the natural and the divine. Through the apparent chaos of experience, it forever seeks order, law, design—the final pattern which reconciles truth with beauty and constitutes perfection.

Since certain of the outward characteristics of classicism can easily be recognized and isolated, they may readily be imitated. From time to time individuals or whole generations have admired the spirit of ancient Greece and, to a certain degree, of Rome, as preserved in their classic literature and art, and have attempted to emulate it. Frequently this is done by imitating the classical principles of restraint, decorum, regularity, austerity, elegance and intellectuality. Sometimes the result is the noble serenity of the ancient spirit, sometimes, mere sterile adherence to rules. Such an imitative attitude, particularly of the latter sort, is frequently known as neoclassicism.

The foregoing data are some of the basic elements and terms in any analysis of "literature." ♦

THE ART OF THINKING

by Ernest Dimnet

JEREMIAH by MICHELANGELO · Sistine Chapel · Rome

THE ART OF THINKING is the art of *being* oneself and this art can be learned only if one is *by* oneself. Society produces only *social* thoughts, slogans, that is to say, *words*, but words endowed with the power of a command. Solitude produces an exhilaration of consciousness, the consciousness of our innermost, whatever that may be. It never fails of this result.

How can we obtain solitude when our paths are beset with a variety of undesirables? There is no answer to this question if we do not really crave solitude. But if we do, solitude will come, for no magnetism is as strong as a man's wish to be let alone. The day you notice with satisfaction that you are glad of being kept waiting, because this gives you a chance of being left alone, you will know that you really love solitude, and you will not have to seek it or pray for it any more. Solitude will be where you are.

I know, in busy New York, a woman with a home and family, who manages to be five hours in an upper room every morning, writing; I know another who has rented a mysterious room on the ground floor of her own building and has never been found out yet, even by her own maids. But I know another, apparently the very type of the social woman, with the most engaging smile on her face; she is always in her house and never denies her door, yet she reads serious literature, ancient and modern, as if she had an ocean of leisure, and in fact never complains of not having time enough. How can that be—when her telephone ought to be buzzing all the time? People are afraid of this woman's wish to be let alone with her serious books. They simply do not dare to ring up that number.

As exterior solitude is the reduction of human beings—and even of objects around us—to a minimum, concentration is the elimination, one after the other, or by one sweeping effort, of all images foreign to a train of thought. This train of thought is often spontaneous: We then call it "absorption." Common parlance rightly unites all mental conditions of this kind under the term "to think." As long as whirlpools of uncontrolled images fill our brain, we are not supposed to think. The moment images of the same nature come under our observation, we know we think, and simultaneously we become unconscious of most things extraneous to our thoughts.

Who has not seen a man walking through a crowd, indifferent to all except his interior vision? Lovers, poets, artists, can be solitary in spite of their company. People dominated by one great passion, apostles of all degrees, live in their mastering purpose and do not need exterior solitude to think.

Many people are professionally trained to concentration. Napoleon could pass from one subject to a completely different one, from strategy, for instance, to the Charter of the Comédie-Française, as if he had been another man. He had in his mind what he called sometimes "drawers," sometimes "atlases," providing him with the matter he required. Lawyers, or spiritual directors, often surprise us by the undivided attention they can give to one consultant after another, but they limit themselves to kindred cases and are collected rather than concentrated. However, they, too, manage to live in an interior solitude which constant knocking at their doors does not succeed in breaking. No doubt, such men are nearer to thought than the ordinary mortal, as a librarian is nearer to books than is the costermonger in the street.

No complaint is more frequently heard than "I cannot concentrate," unless it be the other groan, "I have no memory." On

cross-examination you find that people who cannot concentrate are conscious of either a heaviness nullifying every intellectual effort or a volatility precluding any but a tip-of-the-wing contact with the object of attention. The moment they try to collect and focus consciousness, it seems as if there arises a whole flight of irrelevant images to mock and confuse them. If they fight this confusion, nervousness frequently sets in, and its victim in every case will prefer frivolity to pain.

This accounts for the numerous cases in which people are visibly trying to do anything rather than think. I have observed boys fidgeting and evidently ill at ease when an interesting book was read to the class. On the contrary, they would sit apparently contented when the tedious everyday drudgery went on. They hated the book, interesting enough to keep them from thinking of something else, but did not mind – or rather liked – the humdrum routine, with its minimum demand and the freedom it left to their imagination.

Can we learn to concentrate? The doubt implied in this question is in itself an inferiority complex responsible for many a failure. As a matter of fact, nine out of 10 men or women who possess the capacity of folding their wings round their attention have acquired it by patient practice. The nature of the mind is to superimpose sets of images – to eliminate as many of them as possible in an effort which only necessity or some yearning can make a success. Attention is less a gift than a habit, and the knowledge of this ought to encourage those who wish to live inside their own souls.

Interest of any kind produces concentration naturally. Selfish people concentrate on their own immediate profits – idealists, on their ideals. We cannot be five minutes with a person without realizing what the nature and elevation of his interest may be: whether it is gain, vanity or pleasure or whether it is some aspect of our multiform wish for the world's betterment. Disinterestedness is its own reward, for it fills the soul more than any conscious effort. Nobility of point of view or purpose, an indifference to petty advantages, the uninterrupted contemplation of the mystic, all seem to us at the same time to confer intellectual superiority and to create a paradise for their possessor.

If we descend to the merely intellectual level, we shall find that here, too, real interest is essential for concentration and creates it in an instant. The same boy who goes a-woolgathering when he has to write a literary essay can concentrate for half a day on mathematics or on a new television implement. The same people who think they can read only the lightest kind of fiction can get pleasure out of innumerable memoirs undoubtedly easier to read than novels. The art of thinking is largely finding out what gives the intellect satisfaction without effort or restlessness.

How can we concentrate on subjects which, not being attractive, naturally produce absent-mindedness? Concentration is impossible if we are fagged or dull. Too much sleep or too little sleep leaves a vacuum in the brain. So does too much eating or too much fasting. So does too much exercise or too little. Complete immobility, or a peaceful cigarette, or 10 minutes at the open window, or strolling alone under the trees or, sometimes, a cup of tea, will bring you nearer to the legitimate fountain of your thoughts than anything else.

Apart from the things in which we are vitally interested, the more or less conscious objects on which our egotism concentrates without any outward incentive, teacher or advice, we spend our lives in vagueness. Most men and women die – vague about life and death, religion or morals, politics or art. Even about purely practical issues, we are far from being clear. We imagine that other people know definitely their own minds about their children's education, about their own careers or about the use they should make of their money. The notion helps us to imagine that we ourselves are separated from decision on these important issues by only the lightest curtain of uncertainty.

But it is not so. Other people, like ourselves, live in perpetual vagueness. Like us, they foolishly imagine they are thinking of some important subject when they are merely thinking of thinking about it. When this fallacy has been nursed for some time in our subconsciousness, we decide that the question admits of no compelling answer, and we act according to the pressure of circumstances, or perfunctory advice, or the slogans of the moment. It is surprising how few people's testaments are really their wills. They had never been able to know their own minds, so the lawyer or some relative dictated the document.

Have you really no time to think? Are you sincere, or are you just repeating what everybody is saying? No time! The extremity of poverty! Perhaps your idea of having time is not having *some* time to yourself, but having *all* the time, having nothing to do. Examine your conscience and answer.

Axiom: Very busy people always find time for everything.

Conversely, people with immense leisure find time for nothing. Is there no time you can reclaim, not from your work, not from your exercise, not from your family or friends, but from pleasure that really does not give you much pleasure, from empty talk at the club, from inferior plays, from doubtfully enjoyable weekends or not very profitable trips?

Have you learned how *not* to give in to idlers? Can you steel yourself against the temptation to give pleasure to people whose laziness needs no assistance? Do you discriminate between kindness and weakness, never refusing to do a good turn but always refusing to be a dupe? Are you an absolute slave to the telephone?

Do you know how to gather up fragments of time lest they perish? Do you realize the value of minutes? What do you do in trains, cars or taxis? If you do nothing in perfect contentment, well and good, but if you feel restless, you are to blame. What time do you get up? Could it not be three-quarters of an hour, or half an hour earlier?

Do you often hear yourself saying, "I forgot" or "I didn't think?" These ejaculations mean that you are losing time, have to go over beaten ground several times, through your own fault. You will hardly ever forget, you will not be fumbling and recommencing, if you possess two easily acquired habits – foresight and order. To foresee means to imagine in advance. A quarter of an hour can easily be saved in the Pullman if you have visualized what night or morning things ought to be on the top of your suitcase instead of lurking where the fingers will anxiously feel for them with an accompanying scowl of the brow.

Next to lack of order, one of the most fatal ways of wasting time, as well as weakening one's life, is to hesitate before acting. Some people can dress in 40 minutes. Others will take an hour and a half, either because they have not adopted the invariable order which, in time, becomes automatism, or because they hesitate before decisions which ought to be mere gestures. You see them looking round and wondering, sometimes gazing out the window or smoking a cigarette to brighten up their wits or endlessly hesitating between two skirts or two bracelets.

Learn to attack things frontally but according to the most scientific methods. Be the Lindbergh of whatever little ocean you have to cross. Life should consist of a thousand brief dramas, complete in themselves, swift as a game of poker.

Time can be "made" and the well worn phrase is not a deception. If you possess lists of things to be done in given circumstances (before going to the country, before sailing, before entering on a study), if your agenda is a clearly sectioned table showing you at a glance what you have to do, you will be a busy person, but you will have a sense of power over things. ♦

RELAXATION — Rest in Action

by Ernest R. Groves

WE CANNOT TAKE GOOD CARE OF OUR BODIES unless we learn to relax. Relaxation is more than an antidote for our present strenuous way of living. It is one expression of that universal principle, action and reaction, which runs through all life. For example, the heart is an organ that has been constructed so that normally a rest period follows each beat, and although this is but for a moment, it enables our muscular pumping station to go on indefinitely without ever getting tired. Work-and-sleep is another illustration of this same principle of action and reaction. Relaxation, therefore, cannot rightly be thought of as an empty rest period. It is indispensable to any energy-consuming activity.

It is not our strenuous work that hurts us but our failure to practice relaxation. Both the body and the mind are built for activity and never break on account of it unless it gets far beyond reasonable bounds or is not followed by proper rest or is accompanied by worry. We are often told that modern men and women are losing the power to relax, and that some, on account of this, are chronically overtired. Could anything enforce more strongly the artificial character of our way of living, since under ordinary circumstances the organism is safeguarded by the coming of rest and relaxation soon after fatigue develops?

The hunting dog, returning from miles of running in the fields and woods, lies down and quickly sleeps. In contrast, many men and women, equally tired from routine and responsibility, find it almost impossible when they go to bed to stop the overflowing of conscious thought which prevents the sleep so greatly needed. This irritating habit of wakefulness, so difficult to dislodge, is often established through neglect of relaxation. We cannot work the mind up to the time we go to bed — and then immediately fall asleep. Between the work and the sleep there is need of relaxation.

Any parent can see the building of the habit of insomnia in process if he permits his child to struggle with school homework up to the very moment of going to bed. Any parent also can learn the advantage of relaxation if he gives 10 or 15 minutes to some quiet game with the child, or to reading or something else that relaxes, at the end of the study — before the child attempts to sleep.

The development of the art of relaxing is too important to be left merely to chance. Of course, one cannot dose oneself with relaxation as if it were a medicine. If we make our play periods a solemn obligation, or merely a form of effort different from our work, we profit little. In spite of this, relaxation can be made a conscious part of the plan of living. In order to accomplish this, there are some things that we must keep in mind.

Relaxation must be something positive. This is true even of rest. When the doctor says that, more than anything else, the patient needs a half-hour's or an hour's rest during the day, more is meant than that for this period ordinary activity must cease. If the man or woman is doing nothing along his customary vocational lines, it does not follow that the mind is quiet or the body less tense. The opposite may be true. Freedom from routine may invite worry or discontent that will be more energy-consuming than the activities of the working part of the day. In other words, one cannot just do nothing and rest. The mind must be turned away from the ordinary channel. It is this that makes the problem of resting so difficult for some.

We may be ordered by our doctors to stop working for six months or a year in order to avoid a breakdown. If we find ourselves with nothing to do, when we turn our backs upon former practices, it soon becomes clear that our release from work is helping us very little, sometimes even increasing our danger.

Relaxation must also bring relief. It must give pleasure, or it is merely a different type of work. Because of this, we are wisely told to cultivate interests, so that we may have capital to draw on in our moments of relaxation. We can gallop our horses fiercely without risk if in our stables we also have hobby horses that get their share of exercise.

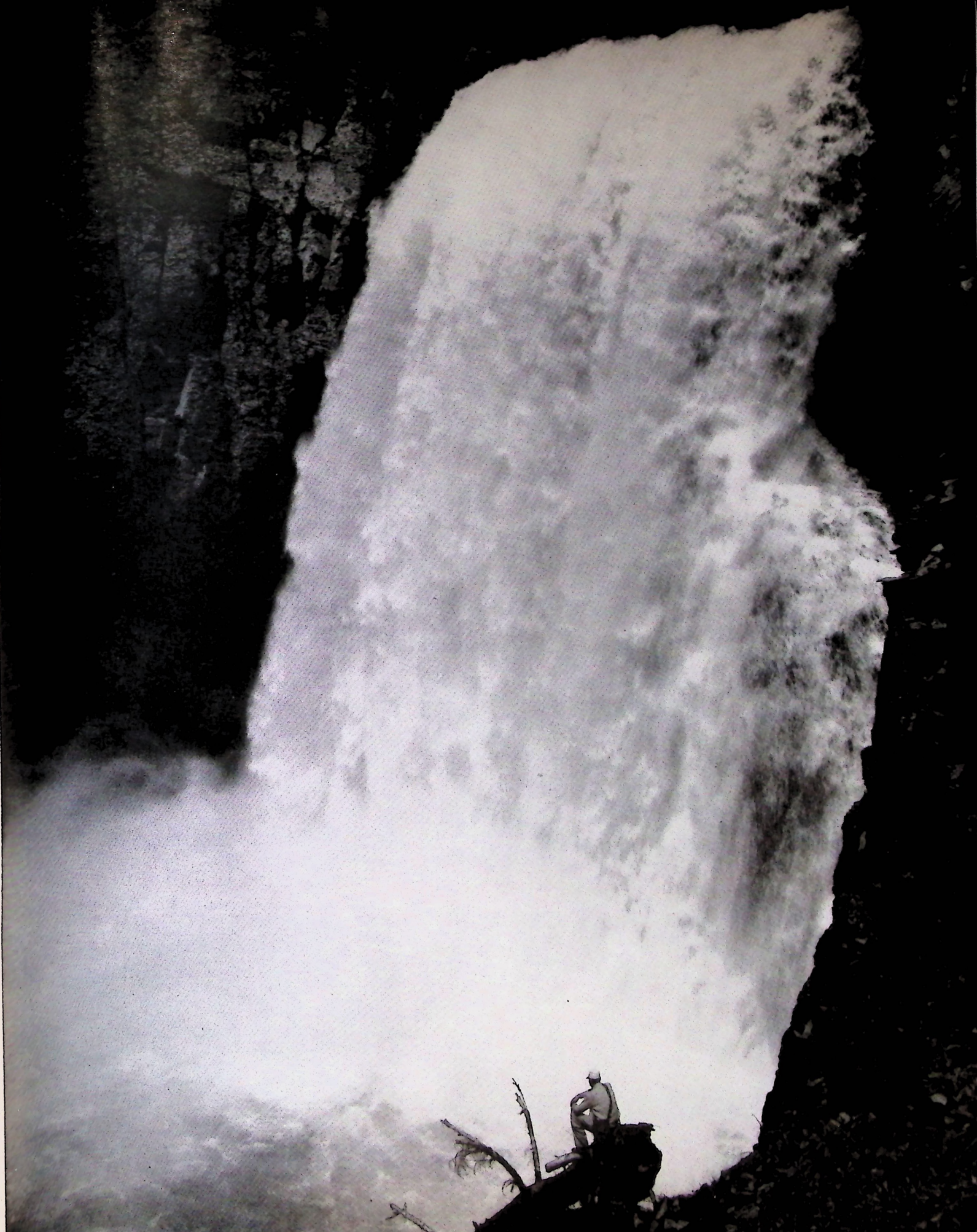
Relaxation, to be beneficial, must also stand in contrast with the usual life. It is a common fault for those who most need to relax to make their so-called rest periods as strenuous as their ordinary occupations. For example, one famous American would work hour after hour in profoundest concentration and then hurry from his study and violently exercise for 10 to 20 minutes. This was his idea of keeping fit. The wife has always attributed his early death to the severity of this program. He was unwilling to take the time for genuine relaxation and persuaded himself that intense physical activity for a short time would suffice as relief for his intense mental application.

If the work of the day brings stress and nervous tension, there is need of letting down. On the other hand, those who find the day's work monotonous and lacking in stimulation may wisely seek relaxation quite in contrast with their period of work.

Relaxation, to be highly beneficial, should be adapted to the person's need. It should be as individual as one's diet. For example, the influence of age must not be forgotten. The person's social situation also has to be taken into account. How foolish it would be for a housewife to seek recreation through social life if this meant adding increased financial worry, or if it stimulated a tendency toward envy, when finances or inferiority feelings were already the chief causes of her nervous tension.

The natural trends of one's personality, the tastes that one has cultivated, must also be considered. Once, for an experiment, feeling the need of a greater amount of relaxation than usual and knowing that some of my friends find recreation by going to the movies night after night, I decided to try their solution, only to find after the third or fourth night that this method could not be made to work with me. It soon became tedious and irritating. We are far too apt to take over the uses of leisure with which we are most familiar through the experiences of others, forgetting that relaxation brings little satisfaction when it becomes mere imitation. There is also special need of recognizing differences between people in the amount of leisure they require for health and energetic living. Some need more than others — just as certainly as some need more food than others.

It is an advantage to have intermittent leisure and relaxation rather than to take these in large doses. For example, always to work except during periods of vacation is not a safe program. It is apt to happen that those who carry on this practice for a long time begin to lose, little by little, the ability to make good use even of their vacations. It is better to have some relaxation, if only for a moment or two, during the day than to have it only at night. It is better to have it every evening than to lump it together over the weekend. It is better to use Sunday for recuperation than to maintain a seven-day work period. It is more beneficial to have several short vacation periods than to have leisure only during the summer. The more one can make relaxation a constituent part of the process of action and reaction, the better ♦



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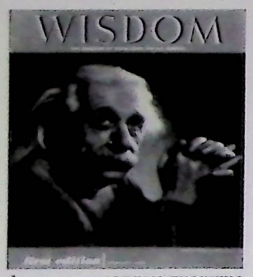

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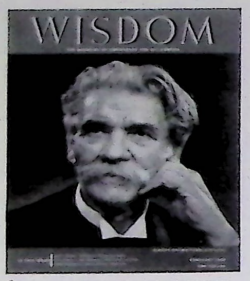

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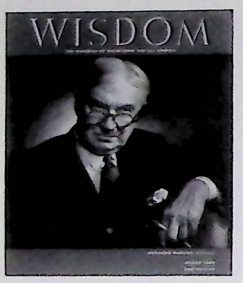

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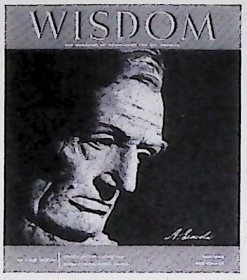

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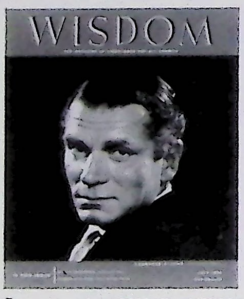

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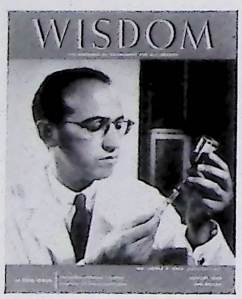

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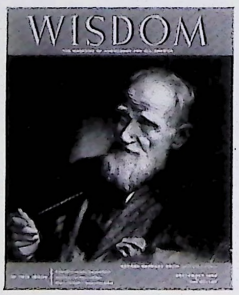

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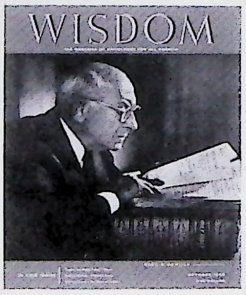

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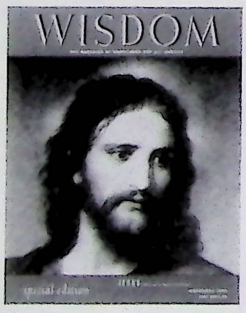

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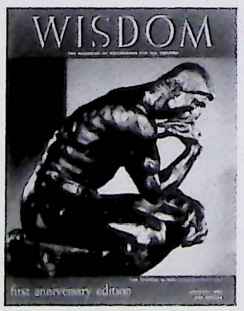

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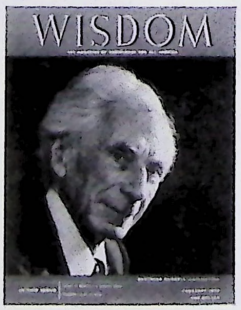

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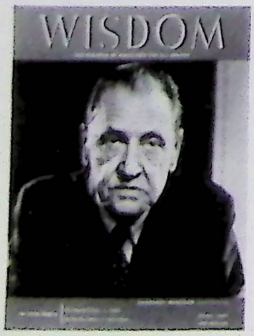

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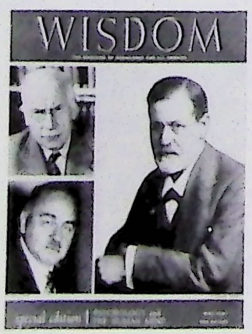

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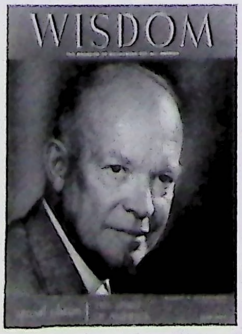

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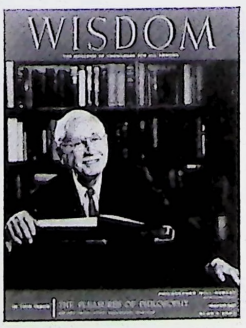

20 WILL DURANT

what is WISDOM

WISDOM BEGAN PUBLICATION IN JANUARY 1956. No expense has been spared to make it a truly magnificent magazine of timeless beauty and enduring quality. The finest paper, engravings, type-setting, printing, and binding are used. It is the first magazine of its kind ever offered to the public. Dedicated to the advancement of knowledge, the improvement of public education and national welfare, the elevation of mental, moral, and social character, it is devoted to rendering an educational public service vital to America's well-being, for its editors firmly believe that education is our most important national resource.

WISDOM does not duplicate any other magazine. As the dictionary operates in the field of words, and the encyclopedia in the field of facts, WISDOM operates in the field of ideas. Its contents are of lasting value and importance. No popular magazine published for the general public has ever before attempted to tell the story of man's wisdom. WISDOM enables everyone, whatever the extent of his education, age, or means, to enjoy the fruits of human imagination, inspiration, and achievement since the dawn of history.

In WISDOM readers meet the Great Minds of all time – past and present – in every field of human thought and achievement. It is not limited in the nature of its subject matter. Its scope is world-wide. It reaches to all parts of the world for outstanding articles and pictures to bring readers a clearer, quicker, fuller understanding of Yesterday's age-old wisdom and of Today's knowledge and achievements – extracting the wisdom of the world that can be applied to everyday living. It mobilizes the best minds and the greatest authorities in all fields of human thought and endeavor.

WISDOM is written in clear, understandable language. It is superbly illustrated by the world's best photographers and artists. Every feature is carefully selected for general interest, edited for universal appeal, and presented in clear, interesting style. It is non-political, non-sectarian, non-controversial. The magazine throughout can be readily understood and thoroughly enjoyed by everyone. It was conceived to enrich the lives of those who read it for years to come.

WISDOM covers all fields of knowledge: Art, Biography, Books, Business, Education, Government, History, Humanities, Humor, Industry, Law, Literature, Medicine, Movies, Music, Nature, Philosophy, Psychology, Religion, Science, Sociology, Television, Theatre, Travel, World Affairs.

The physical make-up or format of WISDOM is a masterpiece of printing craftsmanship. It is characterized by simplicity, dignity, beauty. The page size is large – 10½ x 13¼ inches – the paper of high quality, the type large and easy to read, the photographs and illustrations etched by master engravers.

WISDOM has won the admiration and enthusiastic support of truly great men and women: Bernard Baruch, Albert Schweitzer, David Sarnoff, Cecil B. DeMille, Winston Churchill, Eleanor Roosevelt, Bishop Fulton J. Sheen, Dr. Norman Vincent Peale, Ralph J. Bunche, Conrad N. Hilton, Will Durant, Laurence Olivier, Artur Rubinstein, Herbert Hoover, George Jean Nathan, Helen Keller, Somerset Maugham, Admiral Richard E. Byrd, Bennett Cerf, General Omar N. Bradley, Jascha Heifetz, Dr. Jonas E. Salk, Richard J. Neutra, William Randolph Hearst, Jr., Dr. William C. Menninger, Dr. Karl A. Menninger. These are but a few of the world famous leaders who praised WISDOM. This unanimous acclaim from those most demanding of perfection stands as a noteworthy tribute to the WISDOM standard of excellence.

what is THE WISDOM SOCIETY

The Wisdom Society is a non-profit educational organization dedicated to the advancement of knowledge, learning and research in education. It is devoting its income wholely and solely to furthering its educational objectives and is operated exclusively for educational purposes in the interests of public service – just as colleges and universities. Membership in The Society not only brings you fuller, happier, richer living through WISDOM MAGAZINE, but other educational and cultural benefits and advantages that bring pleasure and profit to you and every member of your family.

We are fully aware of the intellect of the men and women who read WISDOM. As a reader you are a person who is best able to appreciate the permanent character and immense benefits of WISDOM. You believe, as we do, that education can guide us through the challenging times ahead. And because we have faith in your ability to think and act wisely, we earnestly want you to have a share, a voice, and a responsibility in the future of WISDOM.

Therefore, we are happy to extend to you, as a reader of WISDOM, an exclusive invitation to become a Member of The Wisdom Society. Upon your acceptance of our invitation – as a token of our appreciation and as a symbol of your part in this great Educational Crusade, we will send you a diploma-like Certificate of Honor. This will be inscribed with your name, and printed on fine paper ready for framing. It is something you will cherish and to which you will point with pride. For, as time goes on, you will find it a genuine mark of distinction to be a Member of The Wisdom Society.

What does all this cost? Only $15 for a full year's membership. And this, of course, includes a full year of WISDOM MAGAZINE.

Effective January 1958, WISDOM MAGAZINE will be available only to members of The Wisdom Society. Single copies will be $2 per copy – direct from The Society.

If you have a friend, relative or business associate whom you would like to sponsor for membership in The Wisdom Society, all you need do is send us the names and addresses, along with your check or money order for $15 for each person. Be sure to include your own name and address. We will then send each person not only a Certificate of Honor carrying his or her name, but a beautiful card with your name announcing your gift membership.

If you would like the privilege of becoming a Lifetime Member of The Society, please consider this your invitation to do so.

Perhaps you might like to sponsor a friend or relative as a Lifetime Member. If so, please send a check for $250 for each individual Lifetime Membership desired in The Wisdom Society. This amount assures you (or your giftee) membership in The Society for Life, with no additional cost to you of any kind in the years to come.

LAURENCE OLIVIER with his WISDOM MAGAZINE AWARD

As a Lifetime Member of The Wisdom Society, you will receive absolutely free, in addition to the Certificate of Honor, the WISDOM MAGAZINE AWARD, the magnificent statuette of Rodin's world-famous work of art, "The Thinker." This Award stands 12½ inches high, weighs 3 pounds, and is 6 inches wide at the base. It is meticulously hand-carved in solid American walnut, with a hand-rubbed lacquer finish. Your name will be handsomely engraved on a bronze etched plate, 4 x 2¼ inches in size, attached to the front of the base. The WISDOM AWARD was designed and created by master wood carvers from the expensive original model presented by WISDOM to the world's greatest living men and women for their outstanding achievements.

You'll treasure this magnificent WISDOM AWARD all your lifetime, count it among your family's most prized possessions. You will enjoy it every day of the year as it enhances your home with its distinctive and luxurious beauty—a visual testimony to your worthy ambition that you have helped to better mankind.

So you see how important it is that we receive your acceptance to our invitation at once. Simply fill in and return the Membership Acceptance Form you will find printed below, along with your check or money order, made payable to The Wisdom Society, as quickly as possible—today if you can—so that we can be sure you are included as a Member—Annual or Lifetime, whichever you prefer.

as a reader of WISDOM *this is your exclusive invitation to become a member of THE WISDOM SOCIETY*

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I accept your invitation to become a Lifetime Member of The Wisdom Society. I am attaching a check (or money order) for $250. I understand this is complete payment for Lifetime Membership and entitles me to benefits and privileges of The Society, which includes my receiving WISDOM MAGAZINE for life. The Member Certificate of Honor should be inscribed, and THE WISDOM MAGAZINE AWARD engraved in the name of:

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Make checks payable to: The Wisdom Society, 8800 Wilshire Blvd., Beverly Hills, California.

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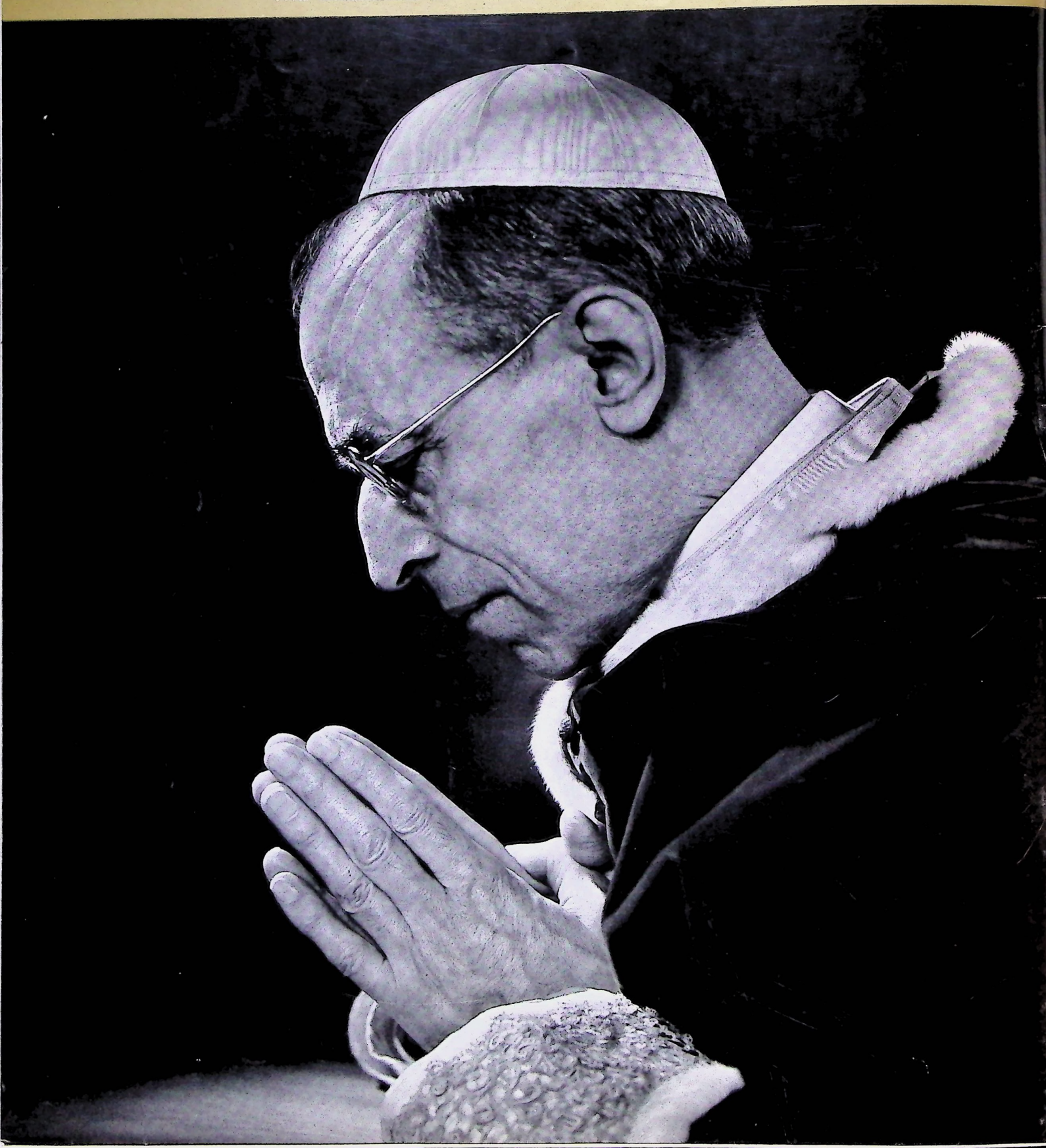
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